

The Messenger

"As the Truth is in Jesus."

VOL. XLIX.—No. 48.

PHILADELPHIA, WEDNESDAY, DECEMBER 1, 1880.

WHOLE No. 2409.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

ADVENT HYMN.

The world is very evil,
The times are waxing late,
Be sober and keep vigil,
The Judge is at the gate;
The Judge who comes in mercy,
The Judge who comes with might,
Who comes to end the evil,
Who comes to crown the night.

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead;
To light that has no evening,
That knows no moon or sun,
The light so new and golden,
The light that is but one.

O home of fadeless splendor,
Of flowers that fear no thorn,
Where they shall dwell as children
Who here as exiles mourn;
Midst power that knows no limit,
Where wisdom has no bound,
The Beatific Vision
Shall glad the saints around.

O happy, holy portion,
Reflection for the blest,
True vision of true beauty,
True cure of the distrest;
Strive man, to win the glory;
Toil, man, to gain the light,
Send hope before to grasp it,
Till hope be lost in sight.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art with God the Father,
And Spirit, ever blest.

—BERNARD DE MOLAIX, 1150.

Communications.

For the Messenger.

REV. JOHN H. SYKES.—1834-1880.

Mr. Sykes was a foreigner by birth, a native of Yorkshire, England, the son of William and Mary Sykes, residents of Barnsley, where the subject of this sketch was born, Nov. 5th, 1834. Having acquired a common school education, when only fourteen years old, he was employed in the office of Argus & Bailey, brokers, in his native place, and remained in their service until he was twenty-one years of age. Soon after this he emigrated to America, arriving in this country on the 18th of June, 1856. Later in the summer of the same year, he was examined and approved by the Superintendent of common schools, in Northampton county, Pa., where he taught two successive terms, first at Kreidersville, and then at Seigfried's Bridge.

His religious life dates back to his early youth. Having been the child of Christian parents, he grew up under the hallowed and elevating influences of a religious home, and in due time became a member of the Methodist Episcopal Church. After his arrival in this country, he attended the preaching of the late Rev. Dr. J. C. Becker, under whose earnest and efficient ministry, his religious life and character were still further developed, and his doctrinal views considerably

modified, so that, finding himself perfectly at home in his present spiritual surroundings, he fully identified himself with the Reformed Church.

In the spring of 1858, he appeared with his pastor, the Rev. Dr. Becker, before the Classis of East Penna., and requested to be taken under its care as a candidate for the holy ministry. We had the pleasure of being appointed by the Classis to confer with the young brother, with a view to ascertain his motives and to open the way for his reception, as requested. This interview proved highly satisfactory, and the young brother was accordingly taken under the care of classis and advised to enter at once upon a study, preparatory to the sacred office in the Allentown Seminary, then under the care of the Rev. Wm. R. Hafford, A. M. He remained in connection with this school about two years, and while pursuing his studies gave evidence of marked ability, and of unusual energy and application. Limited in his funds, he taught part of the time, yet maintained a very high standing in all the classes, and left a good record both as student and teacher.*

Immediately after severing his connection with the seminary, he took charge of the Allentown High School, Sep. 1st, 1860, and continued in this responsible position for about three years, up to the autumn of 1863, when he transferred his residence and sphere of labor to Easton, Pa., having, as we shall see, become Principal of the Easton High School, which place he held, with honor and success, for the space of two years. In the summer of 1865, he established and for about one year conducted a select English and classical school, at Bethlehem. But before we proceed any further in our history of Brother Sykes, as connected with educational interests, we must turn back a few years, and relate some important events which had in the meantime transpired in his busy and stirring life.

In the year, 1862, Mr. Sykes, having been sufficiently long in this country, took the oath of allegiance, and thus became a naturalized citizen of the United States. He took a deep interest in our civil war, and at one time enlisted as a volunteer in the Union Army. This step, however, did not prevent him from keeping steadily in mind the high and holy course to which he had consecrated his young and earnest life.

On the 14th day of March, 1863, Mr. Sykes was married to Miss Fayette M. Stofflet, from near Seigfried's Bridge, Northampton county. The ceremony was performed by the Rev. Dr. Kessler. Thus united, they lived together happily for the term of seventeen years. They were blessed with six children, three sons and three daughters, who, with their widowed mother, remain to mourn the untimely death of a loving husband and a kind and indulgent father.

From these mingled scenes of domestic bliss and keenest sorrow, we now turn in our narrative to the public life and ministerial activity of our sainted brother.

Having, as before observed, completed his theological course, and severed his connection with the Allentown high school, Mr. Sykes was licensed to preach the gospel, by the Classis of East Pennsylvania, in the spring of 1863. In the summer early in the following year, he took charge of the Reformed Church, in the Borough of South Easton, and was accordingly ordained and installed as pastor of the same, May 28th, 1864, by a committee of the East Pennsylvania Classis.† During his pastorate in South Easton Brother Sykes as already stated was also in charge of the Easton High School, as its Principal. He continued in this his first field of ministerial labor about two years, when, in the spring of 1866, he was called to what is known as Somerset charge, in Somerset county, Pa., which he served with his wonted zeal and fidelity, until the autumn of 1867. He was then for about a year engaged in teaching in "Westmoreland College," located at Mt. Pleasant, Westmoreland county, Pa. In the month of September or October, 1868, he removed to Martinsburg, Blair county, Pa., having accepted a call from that charge. He continued his pastoral labors in this field about

five years, in the meantime rendering some assistance as teacher in the "Juniata Collegiate Institute," located in that place, and ably presided over by Prof. Lucian Cort.

Having received and accepted a call from the Woodcock Valley charge, in Huntingdon county, Pa., he was installed as pastor of the same on the 17th day of December, 1873. He served this charge faithfully and with success up to March, 1877, when he was called to Greencastle, in Franklin county, Pa., where he continued to labor with great acceptance, for the space of three years and eight months, when he was unexpectedly called to his long home.

Brother Sykes' death was very sudden. He had preached twice on Sunday, the 7th of November, in the church at Greencastle. His last two sermons were from the texts—Isaiah 64: 6-8, and Rev. 22: 3-5; both singularly appropriate subjects for the close of an earnest and faithful ministry. On Tuesday afternoon, succeeding his last Lord's day labors, elder Snively called to see him, and took him along home with him, where he remained for the night. Mr. Snively says he ate a moderate supper, and retired to his night's rest in cheerful spirits. The next morning they called him, but there was no response. On entering his chamber they found him in an unconscious state. On this sad discovery, they immediately sent to Greencastle for a physician, and for Mrs. Sykes; but it was of no avail. He could not be rallied, and expired about 9 o'clock, the same day—that is, on the morning of Wednesday, Nov. 10th, 1880, aged 46 years and five days.

His funeral took place on the ensuing Saturday, Nov. 13th, in Greencastle, and was attended by a large concourse of people, notwithstanding the inclemency of the weather. The Rev. J. Spangler Kieffer, of Hagerstown, Md., preached a beautiful and consoling funeral discourse from Psa. 23: 4. Other brethren, present, took part in the solemnities of this mournful occasion, manifesting a due appreciation of the sad bereavement to the family of the deceased, and deeply sympathizing with them in their sudden and irreparable loss. Lone and desolate is their once cheerful and happy home; but the dear one, whom they so much miss, "sleeps in Jesus," and is at rest!

In person, Mr. Sykes was rather below the medium height, with regular features and fair complexion, slightly inclined to the florid; his general expression was mild and pleasant; his forehead remarkably high, massive, and intellectual; his voice was strong and clear; his utterance distinct, full, and ringing. We always regarded him as an exceptionally interesting and impressive speaker. His manner in the pulpit was pleasing—his delivery calm and deliberate. His vernacular tone he spoke with great fluency and force, and with a singular felicity, beauty, and aptness of expression. Taken altogether, Mr. Sykes was one of the very best of our younger preachers; and he would, no doubt, later life, have attained an enviable reputation as a public speaker, and taken his place in the front ranks of our Reformed minist

Although a native of England, Mr. Sykes had so far mastered the German language that he occasionally officiated in the same, and was able to do so pretty freely in private conversation. His example should be seriously taken heart and followed by our native-born Gans, who not unfrequently fail to acquire free and facile use of this rich and beautiful language in its classic purity. We highly commend the example of Rev. Sykes' imitation to all our youthful candidates the holy ministry.

The private character of the deceased was unexceptional. He was endowed with rare personal qualities—had a loving, kind, and feeling heart and an amiable disposition. His social ties were of the highest order. He was friendly towards every one, and clever to a fault. In the family circle, especially, and amidst the charming scenes of his life, his amiable disposition and cheerful appearance appeared to their greatest

* For the relating to the closing scenes in the life of the deceased, as well as for the account of his life in Western and Central Pa., we are indebted to the kindness of the Rev. John Jers, of Lancaster, Pa.

advantage. He was a fond and faithful husband, a kind and indulgent father, and a staunch and warm-hearted friend and associate. Long and tenderly will he be remembered by those who enjoyed the pleasure of his acquaintance. Especially will his memory be sacredly embalmed in the hearts of his family—his estimable wife and loving children, who were his joy and treasure.

"Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit—that they may rest from their labors, and their works do follow them."

For The Messenger.

NEBRASKA.

The traveler journeying the great West finds in no State so wide a diversity of lands as in Nebraska. The fertile plains of the southern part, the beautiful valleys of the central section, and the woodland hills of the north, present to the eye of the excursionist a picture rare as it is pleasing. From the fruitful orchards in the districts south of the Platte to the rustic ranches dotting the bluffs of the Missouri, nature, rejoicing in variety, has lavishly distributed her best gifts. The dark waters of the rolling Platte, and meandering Elkhorn, are complemented by the crystal clearness of the sparkling Verdigris and the prattling Bazile. The farmer, the herdsman, the hunter, the tradesman, and the artist have an almost unlimited choice in the selection of home-sites.

Upon the fertile plains stretching from the Republican valley to the valley of the Platte, and on the rolling prairies north of the Platte, in the productive valleys of the Elkhorn and the Logan, and on the woodland hillsides skirting the Bazile, the Verdigris, and the Niobrara, new settlements are continually being located. One town suddenly springs up after another, as if by the wave of the magician's wand. Immigrants from great Britain and the Continent join with those leaving our Eastern states, to seek their fortunes in the distant West. Not a few families of our denomination are being swept by the westward tide beyond the boundaries of our Church territory. In almost every district of Nebraska can be found members of the Reformed Church.

How diverse are the elements constituting Western society! The German brings into it his rationalism, the Englishman his so-called "advanced opinions," and the Bohemian the superstitions of Romanism. Add to those, the exuberant growths of an abnormal Christianity, such as adventism and spiritualism, and your catalogue contains but a few of the component factors of the Western social economy.

In the process of amalgamating the different nationalities into one—the American, in the intense feverish excitement of Western business life, and the midst of rampant free-thinking and avowed atheism, indifference, and aversion to the claims of religion, often lays hold of our people. Their altars become desolate, their spirituality is overwhelmed by worldliness, and they forget the God of their fathers.

Here, in the East, under circumstances favorable to the Gospel, in the midst of Christian communities, it is no light thing to withstand the allurements of the world and remain faithful to Him who has redeemed us. How much more are our brethren, whose lot is cast among strangers in the West, in danger of falling under the dominion of sin, surrounded as they are by circumstances adverse to the maintenance of Christian fidelity, and living in an atmosphere infected by the poisonous miasma of the kingdom of darkness. The vitality of the Christian life weakens and dies out unless the means of grace be at hand to nourish and restore the fainting spirit.

Many of our Reformed families in Nebraska have connected themselves with sister denominations; others belong to no Church, either because they have become indifferent to religion or because they are still earnestly and patiently awaiting the time when the Church in the East will awaken to her important duty of sending efficient ministers to labor among them.

Our brethren of the German Synod deserve credit for their work among the Germans and Swiss. Their operations are meeting with success. Five earnest missionaries are engaged in extending the work of our

Church among foreigners. But much more remains to be done. Along the Platte, the Elkhorn, and Missouri, hundreds of families from the Fatherland, are as yet destitute of the means of grace. Omaha, although relinquished in despair by the missionary there stationed, merits the immediate attention of the Church. It may be a matter of extreme difficulty to establish the Church in that city, but what evil power must not eventually yield before the Gospel of Jesus Christ?

The English Synods have thus far done nothing for their brethren in Nebraska. Thriving towns and prosperous agricultural districts, in which our Zion should minister to the spiritual wants of her membership, are now occupied by our more energetic sister denominations. We do not envy their success, but we do bemoan our own neglect of duty.

A great work, however, still remains to be accomplished. Immediate action is imperative. By reason of the failure of crops and various other drawbacks in many sections of adjacent states and a better acquaintance with the resources of Nebraska the main current of immigration will flow into her during the coming season. Cheap and fertile lands, advantageously located, can be purchased at a cost of two to ten dollars per acre. Desirable homesteads can be secured at fourteen dollars per tract of one hundred and sixty acres and the fulfillment of certain lenient conditions,

In Holt and Knox counties members of our Church have homesteaded, and are gradually becoming men of means and influence in their communities. Whilst residing in Pennsylvania, they were active, earnest members of the Church, contributing morally and pecuniarily to the support of the Gospel. They are still zealous in their devotion to Christ. Their condition financially is such at present that they cannot support a minister unassisted. They can do a great deal, and are willing to do what they can. They now call upon their brethren in the East for a zealous minister. Will the Church ignore their request?

One of the greatest impediments in the way of Church work throughout the West is the uncertain and shifting character of the settlements. Especially is this true respecting rail-road towns. But families homesteading on government lands or settling in the agricultural districts and manufacturing towns locate permanently. It is highly important then that our Church should seek out her people and improve the opportunity of securing a firm footing before the favorable season shall have passed away.

Making Hainesville in Holt county a central mission, the work of the Church can be extended through Pleasant Valley into the Creighton district and along the Bazile; northward the work can be extended into Niobrara and thence along the Missouri; and westwardly to O'Neill city (a Roman Catholic community), and thence to the Hills or down through the Elkhorn Valley. Omaha, Lincoln, Nebraska City and Madison, as well as numerous points elsewhere, merit thorough exploration.

Delay is dangerous. Delay is unchristian. Delay involves wrong committed against the Redeemer's kingdom. The danger lies in the fact that our people are imbibing principles ruinous to the soul, whilst gospel means are not at hand to counteract the evil influences at work in society. Delay is unchristian because a true member of Christ's body, inspired by the Saviour's love, will concentrate all his energies in the furtherance of the kingdom of our blessed Lord. We wrong God by being merely recipients of His blessings of grace and remaining inactive relative to the sacred cause of missions, whereby the riches of the gospel may be communicated to our fellow-men. M.

Whoso knoweth himself is lowly in his own eyes and delighteth not in the praises of men. There be many things to know which little or nothing profit the soul; and he is unwise who minds other things more than those that tend to his salvation. The more thou knowest and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more holy. Be not therefore elated in thine own mind because of any art or science, but rather let the knowledge given thee make thee afraid. If thou wilt know or learn anything profitably, desire to be unknown and little esteemed. The highest and most profitable lesson is the true knowledge and lowly esteem of ourselves.—*A Kempis.*

Family Reading.

HIS OWN.

"They shall be as the stones of a crown."
Zech. ix. 16.

The Master came to our dwelling,
And left us a jewel one day,
To be cherished, and guarded, and polished,
Till it shone with luminous ray.
We knew it was all for His service,
But the gem in such beauty shone,
We almost forgot that we watched it,
It was not indeed our own!

The burdens of life grew lighter,
The home was a holier place;
The clouds, in our daily journey,
Left only a passing trace;
And we thought what a blessed mission
To keep, in our tenderest care,
The jewel the Master entrusts us,
So beautiful, bright, and fair!

We knew that the lengthening shadows
Would steal o'er our path some day,
But we trusted the light of the hearthstone
Would shine with a quenchless ray!
That we were to be the keepers
Of this treasure from the skies,
Till our weary hands were folded,
And the curtain veiled our eyes.

Then a darkness thick o'erwhelmed us,
We groped in its stifling breath,
For our hearts were torn and bleeding
By the mighty hand of Death.
The Master has taken His treasure,
The jewel that was His own,
And the added beauties of heaven
In its radiant lustre shone!

So now, with upward yearnings,
Since the light of our path has fled,
We bear the burdens unshrinking,
And the daily pathway tread;
For heaven, with all its glory,
Is brighter and lovelier yet,
For amid "the stones of the crown"
Our beautiful jewel is set.

—N. Y. Observer.

MAKING DRUDGERY DIVINE.

It is the light in which we look at the work we have to do, which settles the question whether we count it mere drudgery or a desirable service. Severe exercise and scanty fare seem very different to a young man, when they are the necessity of poverty, from what they seem when he is training for a college boat race. In one case he thinks of his deprivations; in the other of his hope of glad triumph. The details of every-day business in a counting-room are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder-climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings; but it is an inspiring effort to the enthusiastic lover of nature who anticipates a matchless view of grand and beautiful scenery from the summit.

But there is nothing in any hope of personal gain which so ennobles service, so renders drudgery a delight, as the fact that that service—drudgery though it may be—is for the welfare and happiness, or is at the call, of one whom we love. Perhaps there is no life on earth where there is so much drudgery—and, for a time, so little else—as the life of a young mother. It is to do, do for that exacting, helpless baby, day and night, week in and week out. Distasteful things, patience-trying, strength-exhausting things, must be done for the troublesome child; and when they are once fairly done, they are all to be done over again. What mother could endure this if she looked only at the drudgery side of it? But it is her darling who calls for it; and as long as that darling had need of it, her service is ennobled, and she finds joy in its performance. It is the thought of all this loving care and patient endurance of the parents in the days of one's infancy, that makes a dutiful son or daughter glad to do or to endure for a father or a mother enfeebled with age, and possibly in the helplessness of a second childhood. There is no dry drudgery in the ministries of affection then called for by that parent. Grateful recollections make every possible service a privilege and a pleasure.

And above all, that which glorifies service and which makes drudgery divine, is the thought that it is for Him who should be dearer than parent or child, than husband or wife, than brother or friend. All proper service, all needful drudgery, of the Christian believer, is just this—nothing less, nothing more. St. Paul urged on slaves who were under the Roman yoke to count the daily tasks assigned to them by their heathen masters as the Lord's call to service. "And whatsoever ye do," He said, "do it heartily, as to the Lord, and not unto men." Jesus declares that in the great day His test of the fidelity of His

disciples will be their humble, faithful ministry to the poor and the needy on earth who loved and trusted Him. "Verily I say unto you, inasmuch as ye have done it unto one of these, my brethren, ye have done it unto Me."

Yet just here is where there is greatest danger of counting as drudgery that which is a divine ministry. In all specific service for Christ there is much of dry detail to be attended to, which may be counted wearisome and ignoble when it ought to be looked at as glorious and ennobling. Think not of this visiting of the sick, of this attending on hospital or missionary society committees, of this leading of prayer meeting exercises, of this preparing of sermons, of this writing of newspaper articles, of this teaching in the Sunday-school, as a tedious and perfunctory service; but look at it all and always as representative work for the King of kings, and the Lord of lords. It is this nobler and diviner way of viewing every duty to which a servant of Christ may be called that is illustrated by the old writer who has said: "If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments."—*Canada Presbyterian*.

CHRIST AT THE FEAST.

Thomas Toller, of Kettering, was remarkable for a happy dealing with texts in, at once, a wise and simple accommodation to circumstances. For instance, at Kettering occurred a great annual festival; for several days it kept the neighborhood in a state of exciting relaxation from the duties of life. He usually preached a sermon of an admonitory character to the young, guarding against the dangers, and showing how yet the occasion might be made honorable to the Author of all blessings. On one occasion he took for his text, "What think ye? that He will not come to the feast?" and He divided his subject in this way:

I. *He may be here.* There is nothing in such a feast in itself inconsistent with Christ's practice.

II. *Suppose He should be here,* how different this feast from all former feasts. (1) If Christ should come, no good man need be ashamed to be seen here. (2) If Christ should come, what a damp it will be to many people's pleasure. (3) If Christ should come, would not some be ashamed to behave as there is too much reason to believe they will? (4) If Christ should come, a welcome guest, how gratefully and happily will everybody go away.

III. *Suppose Christ should not come to the feast,* then it will not be worth coming to. (1) If He is not there, then you know who will be—the devil will. (2) If He is not there, no good man has any business there. (3) If He is not there, it will be because He is not invited. (4) If He is not there, then you had better also have remained at home. —*Sunday at Home*.

NOTICING CHILDREN.

It is possible to dream of great deeds, while we let opportunities slip by of doing little things from which the greatest results may follow. That which appears to us of paramount interest may be of slight importance compared with an act or service that at the time appears insignificant, but proves to be a seed thought or influence that develops as an ever-acting force in some immortal soul. The Saviour taught the disciples this lesson when He rebuked them for keeping back the little children from His presence. He gave them to understand that it was far more important that He should notice and bless these little ones than that He should spend all His time in answering their questions. It might be well for some who are inclined to speak slightly of efforts for the spiritual good of very young children, and also for those who think that their work in this direction is comparatively insignificant in its influence, to again read and ponder this incident in the life and teachings of Jesus.

Individual experience will recall the lasting impression made upon the mind in childhood by the words and actions of older people. Many of the most fruitful sources of good in our lives can be traced back to a thought of love in hearts that little realized the blessing that would flow from their act of recognition and kindly notice. Only a proud and haughty spirit that in its selfishness has lost the real spiritual worth and significance of personal influence will disparage the value of any service that proves a blessing and inspiration in a life that will soon pass out of childhood into maturity of character.

Some people have a natural love and sympathy for the young that enables them to win an easy entrance both to their attention and good-will. Among

those possessing this gift we shall find the names of many standing high in the ranks of genius and power, who have found the most unalloyed happiness in their thought and interest for children. But, like other talents, while some have it in larger measure than others, it is not wanting in any heart that will use it. Notice, then, the little folks, as far as possible, wherever you meet them. They love the sunshine, and quickly respond to the influence of those who meet them with cheerful smiles and pleasant words. Do not think it will be a lost service if you drop a serious thought into the mind of the boy or girl who seems to think of nothing but play and present happiness. Not long since a friend related this incident in the life of the late Dr. Hawes, of Hartford, Connecticut. After resigning his pastorate, although suffering from the infirmities of age, he frequently supplied vacant pulpits near his home. After preaching one Sunday morning, he walked from the church to his stopping-place in company with a lad not yet in his teens. As they separated, the aged minister placed his hand upon the boy's shoulder, and said a few kindly words of encouragement and blessing. Dr. Hawes soon after this passed from the scenes of earthly service, but those few words proved to be a savor of life in the heart of the youth, who, in the active toil of manhood, can never forget the one who uttered them. A slight act, to be sure, but how potent when measured by eternal standards! Of all seed-sowing by the wayside there is none so likely to take root and ripen for the harvest as that which is done in the spirit of the Master for the little ones.—REV. E. B. SANFORD, in *Intelligencer*.

COST OF BRINGING UP A BOY.

A clergyman who has been discoursing about boys has devoted considerable attention to the cost of these somewhat necessary individuals, and he estimates the expense of bringing a good boy, with all the advantages of city life, to the age of fifteen, at about \$5,000. These figures are about doubled by the time the boy is of age, if he goes through college. A bad boy, arrived at the age mentioned, costs fully as much, even if he has not been to college, and the computation, as the wretched gentleman suggests, does not include the value of the mother's tears and the father's gray hairs. Most men who have brought up boys will agree that the estimate is not too high.

NO HERETICS IN GLASS.

Among the largest contributors to the building fund of the new parochial church of Aix-la-Chapelle are the German Emperor, the Crown Prince, and Herr Reisdorf. The people were so moved by the generosity of the Emperor and his son, that they resolved to introduce their portraits, along with that of Herr Reisdorf, in one of the fine painted windows destined for the new church. No objection was raised at the time to this proposal, and the artist who was charged with the execution of the window finished his picture of the three benefactors of the Church of St. James, Kappesbauern. Some "genuine Catholics," as they called themselves, discovered, just before it was too late, that "the Church" does not permit heretics to be portrayed in Church pictures or windows, except in such a manner as their loyalty will not allow them to represent their present and their future sovereign. It would scarcely be possible, even if it were otiose, in a modern Prussian church, to depict the Kaiser, like Arius, with little black devil coming out of his mouth. Hence it has been determined at the heads of the Protestant Emperor and Crown Prince must be removed from the bodies to which they are attached, and the heads of angels be substituted in their stead. There was no religious objection to the introduction of Herr Reisdorf into the window in an attitude of adoration, as he is a Catholic; but in order to avoid any charge of divinity, the religious authorities have ordered that his portrait shall also give way the face of an angel.—*New York Time*.

THE TRUE STYLE SPEAKING.

On the whole, no once a man is master of himself, and of his materials, the best rule that is given him is to forget style altogether and to think only of the reality to be expressed. The more the mind is intent on the reality, the simpler, truer, more telling, the style will be. The adverbial the great preacher gives for cost, holds not less for all kinds of writing. "Aim at things, and your words will right without aiming. Guard against display, love of singularity, of seeming original. Aim at what you say, and saying what you can." When a man who is full of subject, and has matured his powers of expression, sets

himself to speak thus simply and sincerely, whatever there is in him of strength or sweetness, of dignity or grace, of humor or pathos, will find its way out naturally into his language. That language will be true to his thought, true to the man himself. Free from self-consciousness, free from mannerism, it will bear the impress of whatever is best in his individuality.—*Shairp*.

USELESS STUDIES.

A young girl of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she should take up the next term. While consulting about the matter, she read over a list of text-books on science, language, literature and mathematics, when suddenly she exclaimed: "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practice, but only to know what to do at home if anybody is sick or anything happens. I am sure it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation? What is the use of studying navigation? But we can't run for the doctor every time anybody sneezes or coughs, and I would like to know what to do for any one who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge which will help to meet calmly and intelligently the every day experience of accidents and illness which are inevitable in every family?—*Harper's Bazar*.

THE LITTLE ONES.

Out when at dawn the children wake,
And patter up and down the stairs,
The flowers and leaves a glory take,
The rosy light a splendor shares
That nevermore these eyes would see,
If my sweet ones were gone from me.

And when at eve they watch and wait
To fold me in their arms so white,
My burdens, whether small or great,
Are charmed away by calm delight;
And, shutting out the world, I live
The purest moments life can give.

But when at bedtime round me kneel
Wee, tender, loving, white-robed forms,
With hands upraised in fond appeal—
Ah! then are hushed life's weary storms;
And heaven seems very near to me,
With my sweet darlings round my knee!
—*Boston Transcript*.

ANTS.

Miss Mary Treat tells some interesting things about ants in one of Harper's Half-Hour Series. For six weeks she watched the habits of two nests of red and black ants, bringing them sugar to eat and carrying away toads that devoured them. One day she found a fierce battle going on which lasted for three hours, the red and black ants rolling and tumbling over each other, never separating till one was killed. One red ant, not satisfied with killing the black one, tore his legs from his body.

The black and yellow ants never accompany their masters in their raids on other tribes, but stay at home and clear the passages, open and close the entrances and nurse the young. The red ants are great fighters. The mound-builder ants are prodigious workers. In the pine barrens of New Jersey they build large cities often covering several acres. The mounds are two or three feet high and may be centuries old. Underground galleries lead from one mound to another. These mounds seem to be the nurseries where the helpless larvae are fed and nourished.

Ants are very solicitous for their young. Some persons have supposed that these insects do not hear sound, but Miss Treat says this is a mistake if the noises be made on the ground. If a foot falls above them, they do not hear it. There are slave makers and owners among them. One of the ant nurses coming home one day saw another ant nearly dead. She was laden with honey, and pitifully put it to her master's mouth as though begging him to eat.

When a honey-bee is attracted toward the honey given them by this lady, three ants will attack her at once. The ants usually cover all the food they cannot carry into the nest. They bring small pebbles and sand to make a wall about the honey, and then bits of sticks and

leaves and pieces of green moss to cover it up. For their food they are very fond of the corn-worm which feeds on the tender kernels of green corn. Most insects seem afraid of ants, especially of the red, which seems to enslave all other species.

ACTIVITY OF GENIUS.

The restless activity of genius has given us many examples of an extraordinary desire on the part of great men to leave their acknowledged sphere, and set themselves upon some new pinnacle of fame. Turner, it is well-known, long encouraged a "fallacy of hope," and would, at one time, almost as soon have written classic poetry as painted "classic" pictures; Frederick the Great had a similar weakness; and we read how Goldsmith delighted in natural history, and how, in a stranger way, Rossini prided himself on his powers as a cook. So, again, but more naturally, Mme. De Staël once said that she would sooner have been beautiful than have written "Corinne," and it is not impossible, though less likely, that there have been those among her sex who would have given up the limited supremacy of their beauty for the world-wide reputation of Mme. De Staël. These considerations would, indeed, provide material for a study of no light metaphysical interest. It might possibly be shown not only how this desire is frankly due to that broad sympathy which is one of the chief marks of real greatness, but also how the notion just spoken of is less fixed than it was; how the tendency of modern thought has sometimes gone to show, not that a man can never do two things, but that he must often do more than one, if he mean to do either well; and how there have been instances of men who, like a poet painter of to-day, have been really successful "in two heats of the race."—*Contemporary Review*.

Useful Hints and Recipes.

MAXIMS FOR THE KITCHEN.—Arrange flat-irons on the stove in two rows, "heel and toe," or so that when ready for a hot flat you can take the next one in order without loss of time of getting the one that has been heating longest.

Make the most of the little nutriment contained in potatoes. They ought to be steamed or baked. The latter is best, and soaking in cold water for half an hour before putting in the oven is an advantage. In neither case should the skin be removed before cooking.

To take the woody taste out of a wooden pail, fill the pail with boiling hot water; let it remain until cold, then empty it and dissolve some soda in lukewarm water, adding a little lime to it, and wash the inside well with the solution; after that scald with hot water and rinse well.

To scallop paper neatly for pantry shelves, select the edge of the paper which has most white, fold several thicknesses and cut a plain scallop about four inches deep; then notch the scallop in square notches. I think they look a little better and do not roll up as the plain edge does. Paper prepared in this way may be found at any of the house furnishing stores.

A RUMP STEAK.—It is better to get a good, thick steak, even if it weighs heavier than you need for one day's dinner, than to let the butcher cut a thin slab of the asked-for weight, that will curl up like a piece of leather in the cooking. A piece can be cut from the steak to serve as "braised" or stewed beef for the next day, or to make the "mince" with potato wall, that little folks enjoy for a dinner. Trim your steak neatly, beat it with the "cutlet bat" or the wooden potato-masher, sprinkle it with pepper, dip it in oil, and broil over a clear fire. Turn it after it has been on the fire a minute or two, and keep burning until it is done. Then sprinkle with salt and serve with finely-minced parsley and a bit of butter, pressed into the steak with a knife blade. The dip into oil is borrowed from the Italian method, and its use is plainly to ensure a rapid coating and browning of the surface of the meat, the true secret of broiling and roasting. When the juices of a steak are allowed either to fry out of it in a pan, or to drop and dry out of it over a slow fire, there is no use in paying money for fresh beef. A good cook browns her steak very quickly—without burning it—so that all the juices of the piece are kept in it. Perhaps there is no one matter so little understood by women, who need to be economical, who try to give their families good, nourishing food, but who do not understand how to get the worth out of the pieces they buy. Before boiling, place the gridiron on the range, and, when hot, rub it with a piece of bread. No matter how well the gridiron has been washed, the bread will be black. This black is better on the bread than on the meat.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. FISHER, D. D.,
Rev. C. U. HILLMAN,
Rev. A. R. KREMER, Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.
For Terms, see First page.

WEDNESDAY, DECEMBER 1, 1880.

TONING UP AND TONING DOWN.

At the late Triennial Convention of the Episcopal Church, prompt action was proposed involving marked changes in the Prayer-Book. The motion originated in the House of Deputies under the lead of Drs. Washburne, Phillips, Brooks, McVicar, Tyng, Tiffany and Heber Newton. The House of Bishops thought the subject too important to be acted on at once, and appointed a committee of seven Bishops, seven Presbyters and seven Laymen, to take the matter under consideration and report at the next general convention.

It will be seen from this, that there is a toning down, as well as a toning up upon the matter of worship. It is well enough to notice these two tendencies, and to allow each its force. A few weeks ago, the *Churchman* exulted in the change of mind that was coming over prominent Presbyterians, and in contrasting present opinion with that which prevailed two centuries ago. There are, however, two sides to every question, and there are two sides to that. If the part of English history referred to were uncovered, it would show, that the fault was not anything like all on the side of those who resisted the movements of kings and bishops. The Prelacy and Erastianism of that day would be objected to now. Nay, the liturgy then in use could not be adopted in this year of grace even by the House of Bishops of the Protestant Episcopal Church in the United States, and if a John Grabame of Claverhouse, were sent to enforce it, many members of that Church would become dissenters and rise up against it with as much vehemence as the covenant whigs showed at Bothwell Brig in the time of Charles II.

But the *Churchman* is greatly mistaken in saying, that the Presbyterians of to-day, are anything like as near in accord with the forms of the worship that prevail in the Episcopal Church, as they were in the middle of the XVII century.

Prof. Shields, of Princeton, published in 1867, "The Book of Common Prayer, and the Administration of the Sacraments, and other Rites and Ceremonies of the Church, as amended by the Westminster Divines in the Royal Commission of 1661, and in agreement with the Directory for Public Worship of the Presbyterian Church in the United States." It is a wonderful book and contains a wonderful history. We would not like to quote some parts of it now, for fear of giving rise to discussions which we are exceedingly anxious to avoid, and we refer to it only to show how far the *Churchman* is mistaken. Dr. Shields says that in 1661, when the convocation of Episcopal and Presbyterian divines was held to revise the Book of Common Prayer, there were two thousand of the latter who were willing to accept and use the Book with the proposed amendments; and these amendments, we may remark, did not go beyond those of Bishop White, in this country. We could hardly muster such a force among Presbyterian ministers now. The reaction has only commenced; leading minds are impressed with thoughts that will flow down to the people, but unanimity will be reached only by some coming generation. We only hope the discussion will involve less bitterness than has attended it in our Church.

The *Christian Intelligencer* smiles over the general subject, and says, the reconciliation between a Presbyterian Government and liturgical worship has already

been solved by the Reformed Dutch Church, which has both.

As far as our own Church is concerned, the discussion of the subject belongs largely to the past. It is not now regarded as the chief question calling for practical settlement. Missions deserve far more attention, and forms of worship may be left to the future with confidence that the conservative sentiment of the people will so adjust them as to satisfy all.

We think sensible men will take the advice of Richard Baxter, who says: "Overvalue not the manner of your own worship, and over-villify not other men's worship of a different mode; and make not men believe, that God is of your childish humor and valueth or villifieth words and orders and forms and ceremonies as much as self-conceited people do."

THE PASSION PLAY.

The "Passion Play," it seems, finds so little favor in the public mind of this country, that there will be little encouragement to reproduce it here. Christian sentiment is of course against it, and even theatre-goers protest against it as likely to work injury to the legitimate drama. In New York City, the Board of Aldermen, by an almost unanimous vote, adopted resolutions against allowing its performance, and called upon the Corporation attorney to give his opinion as to whether existing laws are sufficient to prevent its introduction. That official is also asked, if no law exists, to state whether the Common Council has power to pass an act to prohibit the play, and if it has, he is instructed to prepare an ordinance that will cover the case.

MORE APPARENT THAN REAL.

It is stated, that the total earnings of the Sing Sing Prison, N. Y., for August, were \$18,669.86, and that the expenditures were only \$15,589.74.

This is certainly a good showing, if we can estimate the matter at its face value. Crime is not expensive, but profitable, and for a money-making concern might be encouraged by the State.

Certainly all prisons should have an eye to expenses, and keep down, as far as possible, the burden crime is sure to impose upon the public. And this, together with the well being of convicts, has led to the introduction of labor. But there may be forced results and false showings. When public sentiment comes to the conclusion that prisons must pay in dollars and cents, expedients may be resorted to, which will enable directors to make exhibits that are hardly justified by the facts in the case.

Thus, what is known as the contract system, by which convict labor is farmed out to manufacturers, is thought to bring about good financial results. It appears that a writer in the *Princeton Review* has criticised this system, on the ground that it comes into unjust conflict with the skilled labor of honest mechanics. We did not see the article, but in reply, Mr. A. S. Meyrick, a member of the "Prison Labor Commission of New Jersey," has made a vigorous defense of the system. This we have read with interest.

It is remarkable, however, that only two questions are discussed, viz: that of competition, and that of the effect of the system upon the discipline of prisons, in so far as that may give trouble to officers. The effect of this system upon the morals of the convicts themselves is scarcely thought of. And yet that is the important point and just there is the leak, through which much of the money made runs out.

Any congregation of criminals, however guarded, is crime-producing, and if the cost of re-conviction brought about by evil associations could be tabulated, the balance would invariably be on the wrong side of the ledger. The outlay of money would be found to be greater, and the evils which penal servitude is intended to correct, perpetuated and increased.

We know it is hard to get at the figures because these things run through years, and the records of criminal courts and jails all over the country would

have to be consulted. But the little attention we have been able to give to the subject has convinced us, that the truth does not always lie on the surface. The entire problem is a profound one, and the best men of the world have given years to its solution. The treatment of crime is a science, and deserves as much attention as any thing else in the realm of political or social economy.

THE LUTHERANS AND PREDESTINATION.

The Joint Synod of the Lutheran Church, which recently held its meeting at Dayton, Ohio, debated the subject of predestination with a great deal of earnestness, and showed that vast difference of opinion prevailed in regard to it. There was a disposition to continue the discussion through the Church papers, but this idea was abandoned. Speaking of the matter the *Lutheran Standard* says:—

"In regard to the vexed question of predestination, which is now occupying so large a share of thought in the Lutheran Church, Synod did wisely in appointing a pastoral conference on the subject. Probably it was also wise not to pass the resolution which was offered, to open the columns of our Church papers to the discussion of the question on both sides, as they might lead many into doubt and confusion instead of rooting and grounding them in the truth. It was thought best to give no special instruction to the editors on the subject, but to leave the matter to their discretion, after hearing the wishes of the brethren that there should be no heresy-hunting, no personal controversy, and no burdening of consciences by promulgating in the name of Synod doctrines for which some members are not willing to be held accountable. That the editors have a difficult position under the circumstances is plain, but we trust that they will have the grace to be charitable and just, and that they will thus be able to satisfy the wishes of Synod, without sacrificing their own right and violating their duty of confessing and defending the truth as circumstances may require."

That is all well enough, but of late there has been a great deal of "heresy-hunting," by Lutherans among other denominations, and the cry of predestination has been the signal, at which editors and owners have raised their guns. This "heresy" has been charged upon the Reformed Church, and set down as an error sufficiently great to justify exclusion from Lutheran pulpits and Lutheran altars. Predestination was Calvinism and Calvinism was un-Lutheran and therefore to be condemned. The logic went farther, and charged the Heidelberg Catechism with the views of individual men on this point, although they were not allowed to obtrude their beliefs in a Symbol, that was to formulate the faith of the Church. It has been urged that there was no halting-place between faith in the foreknowledge of God and in His special Providence on the one hand, and the deist Hopkinsian fatalism which ignored the will of man, on the other.

Now, however, when the "heresy" is found among Lutherans on the strictest sort, everything is fair and lovely. Pastoral conferences are to be held, but there must be "no controversy and no burdening of consciences by promulgating in the name of Synod doctrines for which some members are not willing to be held accountable." This will do. It sometimes seems that it's't make much difference what a man believes, only so he is a Lutheran.

A HEARTRENDING CALAMITY.

A sad and distressing event occurred last week at the house of our friend, B. Wolff, Jr., near Pittsburg, Pa. Eliza Hubley, a friend and guest, fatally burned, her clothes taking fire while standing over a parlor register. The accounts that come to us through the Pittsburg papers say, that, owing to the extreme cold, a fire had been built in the furnace for the first time this season, and the supposition is, that a bit of paper that had fallen through the grate caused the ignition. The death of Miss Hubley's sufferings are heart-rending, that we have no desire to record them. She died the same evening, and her remains were subsequently brought to her home at Lancaster for burial. She was sixty-five years of

age and unmarried. At the time of her death she was a deaconess in one of the Lutheran congregations at Lancaster, and her life had been devoted to Christ.

We always feel at a loss when we attempt to moralize upon such events. The chapter of liabilities to accident is a large one. The possibilities flow out of the fallen order of the world's life, but they are wisely overruled, and death in any case is to the Christian but an open door to immortal glory. We heartily sympathize with Mr. Wolff, and all the friends of the deceased, upon whom this calamity has come with so much force.

NATIONAL THANKSGIVING.

Last Thursday was very generally observed as a day of National Thanksgiving, agreeably to the proclamation of the President of the United States, in which he was joined by the Governor of Pennsylvania, and the Governors of several other States. From the reports contained in our exchanges, we learn, that the morning was devoted to religious services, whilst the afternoon and evening were spent in social festivities, varying according to the different tastes of those who engaged in them.

We attended divine service in the Reformed Church on Race Street, in this city, of which the Rev. Dr. D. Van Horne is pastor. It was a union service, in which the Race Street, Christ, Trinity, and Heidelberg churches were represented. The sermon was preached by the Rev. George H. Johnston, pastor of Christ Church, from Psalm cxlv. 15. "Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." It was a truly appropriate and edifying discourse, and was well received by the congregation present. The Rev. James I. Good, and Dr. D. E. Klopp conducted the other portion of the services. The pastor of the church, Rev. Dr. Van Horne, was unavoidably absent.

The influence of such an annual thanksgiving service, especially when it is properly and generally observed, cannot fail to be most happy. It keeps vividly in the remembrance of the people, a sense of their dependence upon the Author of their being, for the many mercies, both temporal and spiritual, they are permitted to enjoy, and of their obligations, to make to Him, in every appropriate way, becoming returns of gratitude and praise.

THE GUARDIAN.

The December number of this monthly opens, as usual, with a variety of interesting Editorial Notes. "The Funeral in Nain," is the caption of a well-written article from the pen of the Editor. "Visit to a Swiss Statesman," forms the subject of the thirteenth article of a series under the general caption of "Over Land and Sea," prepared by Edwin A. Gernant. The reader is then treated with a somewhat lengthy but highly interesting historical sketch of "Colonel Henry Boquet," an efficient military officer in the service of the British Government, prior to the American Revolution, in a number of campaigns against the Indians. His name has become specially embalmed in the memory of many, by the restoration to their friends of numbers who had been taken captive by the Indians. "Three Hundred Years ago," "Getting Married," with a few other miscellaneous articles of much interest, fill out the number, except the pages occupied by the Scripture Lessons, and the general title page and index for the volume.

The present number closes the thirty-first volume. A new volume will accordingly commence with the January number. As this is the most proper season for commencing subscriptions, it is hoped the friends of the publication will exert themselves to increase its subscription list. Each number contains thirty-two pages. The subscription price is \$1.25 for one year for a single copy. When five or more copies are sent to one address, only \$1 per copy will be charged. Address, with the cash in advance, *Reformed Church Publication Board, 907 Arch Street, Philadelphia.*

THE MESSENGER IN MERCER CO., PA.

In accordance with our expectations, as announced in last week's "MESSENGER," our agent, Mr. H. K. Binkley, reports very encouraging results in regard to his labors in the charge of the Rev. F. Pilgram, in the vicinity of Greenville, Mercer county, Pa. He succeeded in obtaining fifty-six subscribers to the "MESSENGER," and eighteen to the "Hausfreund," and is now operating in the charge of Rev. J. W. Alspach, Baldwin, Butler county, Pa.

Notes and Quotes.

The Methodists speak out in meeting even as far as political matters go. At the late Conference at Rockford, Ill., they sang a doxology over the news of the Republican success in Indiana.

The Cologne Cathedral has been built these latter years in great part with subscriptions received from Protestants. And yet the Romish authorities would have nothing to do with the dedicatory services, because the secular powers took part in them. The Catholic journals look forward to the day when the civil status will be changed and the work of consecration done over again.

This is well said, and its force is all the greater because it comes from the *Western Christian Advocate*, a well known Methodist paper: "In the lack of family religion, of the atmosphere of vital piety in the home, of daily worship at the domestic altar, we find the reason why revivals are so evanescent, and the final results often fall so far short of the first expectation and promise. The church and its services are allowed to supersede home religion. The impressions made there are dissipated, and many, who were soundly converted at church backslide at home for want of religious sympathy and interest in the family circle. It is impossible that any adequate amount of religious knowledge can be imparted by church officers and services. The pastor and Sunday-school teacher cannot do the work of parents. As the latter are nearest to the child, their influence is most powerful in shaping its character. Nothing can supersede or destroy it."

Among the Exchanges.

We give this as we find it in the *Evening Telegraph*. The views expressed are regarded as very remarkable, coming from the author, who visited the places spoken of during the summer:

The Rev. Dr. Stephen H. Tyng, Jr., preached last evening in the Church of the Holy Trinity, New York, on the miracles at the shrine of Notre Dame de Lourdes. Half of the sermon was a discourse on faith as illustrated in the words of Christ to the disciples when He declared to them, that if they had faith, even as a grain of mustard seed, they might say unto that mountain, Remove, and it shall remove. "The mountain," said the preacher, "represents the impossible; but the mustard seed represents capacity of development. The mighty deeds of faith are done by faith in this world, as mercies are secured by it in the world to come. It is this faith in part which at Lourdes in France and at Knock in Ireland has been honored of God. The scene of the shrine at Lourdes is beautiful in its pastoral simplicity and its freedom from all influences of commercial life. Though I have threaded other valleys, I have not seen such a country as southern France. The town is full of legends—it was so from the first settlements of the Languedocs. The peasants' imaginations take the place of newspapers. They form fancies, instead of having their fancies forced for them. They have a simple and profound religious faith."

The preacher said:—"Never, even in dreamland, had I read such a tale as that of the little French peasant girl Bernadette, fourteen years old, who saw the form of a person in white in the entrance to a grotto. Time and again the girl saw it, and told of it, but no one else saw it, and the priest did not credit her story. The people believed though. The priest wanted to test the vision, to see if it was real, and lo, a stream of water burst from the grotto, and now it has been running as large as a Saratoga spring for twenty-two years. The little girl was sincere and simple, and died a happy death. In accordance with the girl's vision in the grotto a church was built there; it is the finest outside of the walls of Paris. A Carmelite monastery and a Benedictine convent have been built, each as large as one of our city blocks, and of beautiful architecture—all the result of faith. You may call it the illustration of a half truth or of a whole truth, or of truth covered with error. I care not. There are piles of crutches and multitudes of conveyances cast aside by the cured at Lourdes, and the Church at Rome has endorsed the appearance and the cures as miracles. This faith at Lourdes, whether well founded and reasonable or not, flames into an enthusiasm which shames our niggardly Protestantism. The poor have poured out of their poverty to honor the shrine. No one dares attempt to deny that multitudes of cures

took place there. The lame leaped, the deaf heard, the blind saw. It will never do in this generation to deny these well-authenticated facts."

Finally the Rev. Dr. Tyng said, that although he had been called an ecclesiastical bigot by newspapers, it was far from being true. "The Roman Catholic Church is wise above all other societies of believers. I do not find it in my heart to impugn their motives, and in my puny impotence I am striving to attain to the same results. In this age of rationalism men make merry over miracles, let us congratulate ourselves that God has left us some impenetrable mysteries. So long as there are facts that cannot be explained by present philosophy or present science, so long will there be little opportunity of the people being perverted from the faith that has its place for so many centuries in human life."

The Interior does not like the petty disturbances which marked the late meeting of the Council in this city, and gives expression to its indignation in these words:

And how is it among ourselves at this time? We are not harrying Quakers and imprisoning Bunyans, but we are slamming our doors in each other's faces whenever opportunity offers. We are struggling for little block-houses—five denominations fighting for the possession of a little village of a hundred possible proselytes. The Presbyterian Church is divided so that this paper struggled in vain for so small an affair as "fraternal relations" for five years. Our grand Council invited all Presbyterians to a great love-feast, and began it by pitching the Cumberlanders out, with the scantiest courtesy, and ended it by a quarrel over the long meter doxology, and by refusing to sit down with each other to commemorate the love of the Son of God. There is largely over one hundred millions of Presbyterian money in the Northwest, and scarcely enough of unity and zeal to keep our heads above water. The old spirit works blight, barrenness and defeat equally on the broadest field and in the smallest garden. While it gives a contentment back to semi-paganism, it gives a local church to disintegration and disreputable death. While it blocks the wheels of a great denomination it bankrupts local institutions. That is its history in Europe, in America, and in the smallest villages. What is the remedy? It is not surrender of convictions, even on non-essentials, but it is obedience to the golden rule—holding our own and allowing others to hold theirs without any forfeiture of fraternal confidence, and without any jealousy, or coldness, or lack of co-operation in the general great work of Jesus Christ, the leader and master of us all.

The Presbyterian Banner is unsparing, but not unjust, in rebuking the furor of theatre-goers over Sara Bernhardt. It says:

When fashion meets some poor girl who has been down and shrinking from observation, it gathers up its skirts and with averted face or sneering look passes as soon as possible. But fashion in England caressed Sara Bernhardt and went wild in honoring her, though without having submitted to the ordinance of matrimony, she is the mother of four children, whom she parades before the public. And now fashion in New York is crazed over her arrival, and making itself silly in the adulation it is bestowing upon her. This same fashion would be insulted by the presence of one of the daughters of shame who frequent the streets of New York, but it has its brightest smiles and its heartiest welcome for this shameless woman. And fashion will do the same thing elsewhere in this country. Thus does fashion proclaim that crime and sin which set the laws of God and man and all decency at defiance, are to be overlooked when committed by the favorites of fortune or those endowed with rare gifts of genius, but to be visited with contempt and punishment when their authors are poor and not distinguished by extraordinary accomplishments of some kind. Such is fashion, which is acquiring such a tremendous hold upon our sons and daughters.

Communications.

DEDICATION AND INSTALLATION.

On Sunday, Nov. 21st, the Johnstown mission chapel was dedicated to the service of the Triune God. Dr. Theo. Appel, Superintendent of Missions, was present and preached the dedicatory sermon, which was both able and instructive. The chapel is a neat gothic frame structure, 32x48 feet. It will seat comfortably 225 persons. The windows are filled with figured enamel glass. The pulpit, altar, reading-desk, and stand for baptismal font are all very handsomely made. The pulpit, and choir platforms, and the aisles are carpeted with very pretty ingrain carpet. The Altoona congregation presented the mission with a good organ; the Second Greensburg congregation furnished the pews, chandelier, and gas stands at pulpit.

The cost of the chapel, not including presents, was about \$1000—the furnishing and fence \$200—the lot \$1000. The presents were worth about \$250 more, making the entire cost about \$2450. There is a small debt for the furnishing yet to be raised, and which can easily be cancelled by a little effort on the part of the pastor.

In the evening a committee of Westmoreland Classis installed Rev. W. H. Bates pastor over the mission. Rev. J. W. Love preached the sermon, and Rev. C. R. Dieffenbacher assisted in the installation services. Large audiences were present both morning and evening. About fifty confirmed members will enter into the organization, and the prospects for the further increase are fair. May the Lord give abundant success to pastor Bates and his little mission flock.

J. W. L.
Greensburg, Pa., Nov. 23, 1880.

THE WEEK OF PRAYER, 1881.

The Evangelical Alliance, as representing Protestant Christendom throughout the world, have for years suggested a programme for the Week of Prayer, so that as far as possible all praying people might unite on the same day in the same petitions. The Branch Alliance of the United States adopt, with slight modifications, its programme, and suggest the following themes and order for the approaching Week of Prayer January 2-9, viz:

January 2.—Theme: Christ the only hope of a lost world.

Monday, 3.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

Tuesday, 4.—Humiliation and confession on account of individual, social, and national sins.

Wednesday, 5.—Prayer for the Church of Christ, its unity and purity, its ministry; and for revivals of religion.

Thursday, 6.—Christian education: Prayer for the Family, Sunday Schools, and all educational institutions, for Young Men's Christian Associations, and for the Press.

Friday, 7.—Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration.

Saturday, 8.—Prayer for Christian missions and the conversion of the world to Christ.

Sunday, 9.—Theme: On the Ministration of the Holy Spirit.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

In connection with a recent communion season at Bern church, Berks county, Pa., Rev. A. S. Leinbach, pastor, twenty-four persons were confirmed, and also nine persons on a similar occasion at the Hinnerschitz church, of the same charge. The number of communicants at the fall communions in the charge were large, aggregating fourteen hundred and twenty-eight.

Thirty-two persons were added to the church at Zionsville, Pa., Rev. Eli Keller, pastor, by confirmation, in connection with a communion held on the 20th of November, four of whom received adult baptism.

POTOMAC SYNOD.

The post-office address of the Rev. J. Lange has been changed from Canby to Stafford, Clackamas county, Oregon.

SYNOD OF PITTSBURGH.

The Licentiate Samuel H. Hiseberg was ordained to the work of the ministry and installed pastor of the Latrobe Mission, Westmoreland county, Pa., on the 14th of November, by a committee of the Westmoreland Classis. Rev. O. R. Dieffenbacher preached the sermon, and Rev. J. W. Love delivered the address to the congregation. Rev. B. Ferer, a member of the committee, and Rev. James Grant also took part in the services. The audience present was good, and the prospects of the charge are encouraging.

MISSIONS OF PITTSBURGH SYNOD.

A meeting of the Board of Missions of the Pittsburgh Synod will be held in Grace church, Pittsburgh, on Tuesday, Dec. 7th, 1880, at 10½ A. M.

The members are all urged to be present.

SAM'L Z. BEAM,
President of the Board.

General News.

HONK.

A game of foot-ball was played at the New York Polo grounds on Thanksgiving Day, between the Yale and Princeton clubs. The game, although played in the snow, was witnessed by 5,000 persons. It was a drawn game.

A telegram received at the State Department from our Embassy in China says that the new treaty that has just been negotiated secures to the United States the control and regulation of Chinese immigrants into this country.

Denver, Nov. 28.—A report was received here last night from Leadville that a riot was in progress among the miners at Roberson's camp, about twenty miles from Leadville, and that Lieutenant Governor-elect George B. Robinson had been shot and killed.

The Rev. Dr. Morgan Dix, of New York, had a narrow escape from a serious if not fatal accident on Sunday. He was returning from St. Augustine's Church when his horses became frightened and dashed off at high speed. His carriage collided with a cab, but the Doctor remained inside and was finally rescued unharmed.

A despatch to the News from Dallas, Texas, says:—News has reached here from the Indian Territory of an encounter between ten cowboys and fifteen Indians on the Comanche reservation. Seven persons were killed and wounded. The cowboys abandoned the wounded and escaped into the Pan-Handle.

The weather during the past week has been unusually severe. Vessels on the Atlantic have experienced heavy winds, and the cold throughout the country has been intense. Several persons were frozen to death, and 7,000,000 bushels of wheat are locked up in the Erie Canal, affecting the markets very sensibly.

A despatch to the Pioneer Press, St. Paul, Minn., from St. Peter says: Ben Hasselman, the inmate of the asylum arrested on suspicion of having fired the building, has made a confession to the deed. He says he was badly treated, and tried to burn the building down in revenge. He says he wishes all had been burned. He placed a can of naphtha in the female wing, but it did not ignite when he tried to kindle it. He was considered a mild case and allowed the run of the building.

Twenty compositors left the office of the Reading Eagle last week because the proprietor placed two females in the room to learn type-setting. The strikers say they have no other fault to find. Their wages were promptly paid, but if they quietly submitted to the two women being brought into the composing-room now, in a short time others would follow, which would eventually lower wages and throw them out of employment. The Eagle prints four editions daily, all of which were gotten out as usual on the day of the strike by filling the places of the strikers with apprentices, reporters, and others. The proprietor says he is going to go through with the affair now, and for this purpose advertises for fifteen ladies to learn type-setting. The strikers say they will stand firm for what they consider just and right.

Buffalo, Nov. 23.—Four railroad accidents occurred in this vicinity yesterday, involving the probable death of six men.

While train No. 19 on the Buffalo, New

York and Philadelphia Railway was crossing a trestle yesterday morning, near Holland, the two rear cars left the track, seriously injuring a number of men and fatally injuring three.

The St. Louis express on the New York Central and Hudson River Railroad, bound East, with thirteen passenger cars heavily loaded, met with an accident at The Forks, seven miles from the city. Two persons were seriously injured.

A collision took place at the crossing of the Lake Shore and Michigan Southern and the Buffalo Creek Roads between the express train going West and a switch train of coal cars.

A large box was received and unpacked at the White House on the 23d inst., which was found to contain a massive desk or writing-table, a present from Queen Victoria to the President of the United States. It is made of live oak, weighs 1,300 pounds, is elaborately carved, and altogether presents a magnificent specimen of workmanship. Upon a smooth panel is the following inscription:—“H. M. S. Resolute,” forming part of the expedition sent in search of Sir John Franklin in 1852; was abandoned in latitude 74° 7' longitude 101° 22' west on the 15th of May, 1854. She was discovered and extricated in September, 1855, in lat. 67° north by C. J. Buddington, of the United States whaler George Henry. The ship was purchased, fitted out and sent to England as a gift to her Majesty, Queen Victoria, by the President and people of the United States, as a token of good will and friendship. This table was made from her timbers when she was broken up, and is presented by the Queen of Great Britain and Ireland to the President of the United States as a memorial of the courtesy and loving-kindness which dictated the offer of the gift of the Resolute.

FOREIGN.

Quebec, Nov. 22.—A young child is said to have been devoured by wolves near Becancour, in this province.

There is some excitement in Berlin growing out of a crusade against the Jewish members of Parliament. The movement is attributed to Bismark, who at the beginning of his career made no secret of his opposition to the race.

Ragusa, Nov. 26.—Dervish Pasha has occupied the Mazara Heights, compelling the Albanians to abandon their entrenchments. The Turks are thus enabled to communicate with the Montenegrin brigade sent to the frontier, under General Petrovich.

St. Petersburg, Nov. 28.—The Agence Russe says: If Persia is unable to subdue the Kurds, Russia, considering the vicinity of her own frontier, would doubtless feel bound to aid Persia.

London, Nov. 28.—A dispatch to Reuter's Telegram Company, dated Cape Town, 24th, says: “The rebels have been dislodged from the Leribe Mountains. The Colonials lost four men. It is believed the rebels lost heavily. A patrol from Mafeking found a large body of Basutos in their front, but the patrol retired without engaging the enemy.”

A large number of Nihilist placards have just appeared upon the walls of St. Petersburg, some of them in the most frequented parts of the city. They proclaim in flaming characters the beginning of a fresh revolutionary movement, beside which all former agitations will be considered puerile and insignificant. Ominous warning is given that the throne of Alexander will be vacant before the dawn of another year. Vigilant search has been made by the police authorities to discover the source of these placards, and many houses thought to contain secret printing establishments have been visited. Several arrests have taken place and more are expected. The people live in constant fear of falling under the ban of suspicion, and between the plots of the Nihilists and the descents of the police are in a state of exaggerated terror. Thus far, however, the police seem to have been unable to discover the audacious leaders of the threatening conspiracy.

London, Nov. 26.—The Times in a leading article this morning says:—“We fear that Mr. Forster was unable yesterday to encourage his colleagues with a report that lawlessness is abating in Ireland. It is too plain that the most detestable outrages daily occur, and that unparalleled terrorism has been imposed upon three Irish counties. The law is almost powerless to prevent these crimes or to punish the criminals. The authorities have made every effort to protect life and property by employing the ordinary forces, but the conspiracy is too strong and subtle to be so restrained. The utmost that can be done effectually at present is to defend the few persons who are threatened. Some eighty Irish gentlemen are under police protection. Legal enforcement of contracts relating to land is at an end in most parts of Munster and Connaught, and the lawlessness of the peasantry and of the masses in the towns is seething and spreading. These facts combine to cause grave anxiety to the authorities of Ireland, and we may conclude that the Cabinet has not resolved to set aside their views even for a short time without much hesitation and misgiving; but the decision has been adopted partly on the faith of hopes which spring eternal in the Ministerial breast.”

London, November 28.—The Observer understands that the First Battalion of the Guards has been ordered to Ireland. The Observer, in its leading article, says:

What the Irish malcontents desire is the repeal of the union. If the most extreme proposals of the Land Leaguers were to be carried into effect the popular agitation against English rule would lose nothing of its intensity. It is well nigh idle to hope that Irish disaffection can be removed by remedial legislation. Our interest and duty equally bind us to remove any real grievance; but we have also got to bring home to the Irish mind the conviction that the Nationalist demands are inadmissible. Things in Ireland are drifting towards a crisis whose only possible outcome is another Fenian rising. The calamity can only be averted by making it clear that no amount of agitation will induce England to yield to pretensions inconsistent with the welfare of the realm.

The battalion of the Guards ordered to Ireland numbers about 800 men and will go as a reinforcement. It contains very few, if any, Irish. The battalion will leave for Dublin on Wednesday.

A large land meeting was held at Sligo on Sunday. Messrs. Davitt, Dillon and Sexton were present. Two bottles of gunpowder were found under the platform before the meeting began.

Acknowledgments.

HOMER MISSIONS.

Received from Rev. L. J. Mayer, contributed by Swamp song, \$61.34; Boyertown, \$53; Sassafras, \$28.80. 143 14

Rev. C. Z. Weiser, contributed by Trinity Ref Ch., \$127.43; New Goshenhoppen Ref Ch., \$145.03. 272 46

(Harvest Home Offering.)

Thomas Christian, Treas., Christ Ref Ch., 40 00

Rev. Eli Keller, per receipt from Rev. F. Kremer, do S. M. E. Huber, contributed by Wentz cong, \$51; Towamencin cong, \$30; Kee-ly's, \$24. 97 00

Rev. Aug. L. Dechant, 150 00

do L. K. Evans, 39 83

Rev. Aug. L. Dechant, Treas., Zion's Ref Ch., Pottst'n, 8 00

FOREIGN MISSIONS.

(Communion Offering.)

Rev. C. Z. Weiser, contributed by Trinity Ref Ch., \$145.59; New Goshenhoppen Ref Ch., \$71.44. 116 83

MILTON SUPPORTERS.

Rev. L. J. Mayer, contributed by chg., 53 42

do C. Z. Weiser, contributed by Trinity Ref Ch., \$51.26; New Goshenhoppen Ref Ch., \$100. 151 25

\$1185 72

D. B. MAUGER,
Treas. Goshenhoppen Classis.

MARYLAND CLASSIS.

WASHINGTON CHAPEL FUND.

Evan Ref Ch. Frederick, \$156.20; Westminster chg., \$90; Hagerstown chg., \$44; 1st Ref Ch., Baltimore, \$30; Jefferson chg., \$80; Boonshoro chg., \$43; 3d Ref Ch., Beltsville, \$22; Middletown chg., \$40; Manchester chg., \$32.15; Carver chg., \$30; Mt. Moriah chg., \$39; Mechanistown chg., \$22; Glade chg., \$25.50; Clearspring chg., \$13; St. Paul's, Baltimore, \$15; Burkittsville chg., \$10; Taneytown, \$10; Emmittsburg, \$40; Mt. Pleasant, \$5; St. Stephen's, Knoxville, \$1. Total, \$809.25, from August 13th, 1879 to Nov. 13th, 1880.

SIMON S. MILLER, Treas. Md. Classis.

LETTERS LIST.

Aldinger, W. J. Alapash, Rev J. W. (2), Acker, J., Addams, Rev G. E.

Binkley, H. K. (6), Bish, J. B., Bates, Rev W. H. (2), Bolender, Mrs. D. B., Cook, C. Baker, A. Bena, P., Clemens, L. R. Christ, Rev S. F., Clever, Rev C., Carrahan, Rev B. R.

Diagnoston L. Soc'y, Dingos, G. H., Deatrick, E. R., Dieffenbacher, Rev E. H., Dietz, Rev T. R., Dehoff, J., Deakler, Rev H. D.

Ernst, M. E. Eyerly, A. J. Eller, A. H.

Forney, M. C., Frowald, M., Fisher, J. B., Fritchey, A. H.

Gorhart, Rev R. L., Groff, C. E., Griesemier, C. A., Givler, S. V.

Houghton, E. Horn, A. P., Hilgeman, E. H., Hartzell, Rev G. P., Hamm, C., Heekerman, Dr. J. M., Hershey, Rev S. F., Hartman, Rev J. H., Hiestor, Rev Dr. J. E. Houz, Rev A., Haoker, Rev T. J., Hartzell, Rev G. P.

Jonder, G., Johnson, Rev J. O.

Kapita, Rev A. B., King, S., Knepper, Rev C., Keller, Rev K. (2), Knappenberger, Rev J. W., Knous, D., Keener, Rev H. F., Krause, E. B., Keyser, Rev H. A., Kline, Rev A. K., Kromer, Rev Dr. A. H.

Laury, Rev S. M., Leibach, J. B.

Miller, D. (3), Myers, J. W., Myers, C. W., Myers, C. Myers, J. Misher, Rev M. H., Musser, C. J. (2), Mayer, Rev L. J. (2), Meyer, J. G.

Peters, Rev M., Pilgram, Rev F., Peters, L. P. (2), Poligalt, Rev I. N.

Reambo, E. S., Reamsburg, L. H., Rike, Rev L., Roastner, Rev J. T., Routelle, R. S., Rahl, Rev J., Reamer, E. N., Roach, Rev D., Roth, Rev G. W.

Small, C. H., Stahlman, J. S., Schreier, H., Sink, A. G., Schaeffer, J., Snyder, W. R., Schoier, B. H., Strasburger, Rev N. S., Sandoe, Rev H. H., Shenberger, Mrs. E., Snyder, Rev N. Z., Stewart, Rev W. I., Stephens, E. L., Snyder, Rev W. H. H., Schick, Rev J. M., Schall, W. H.

Troxell, J. M.

Wagner, J. C., Wiesand, Prof. C. S., Whitmore, M., Wolf, Mrs. M., Warner, W., Whitmore, Rev G. A., Wolbach, J., Wisler, Rev H.

Yearick, Rev Z. A.

Zinkhan, Rev L. F. (2).

THE MARKETS.

Philadelphia, Nov. 27, 1880.

[The prices here given are wholesale.]

Flour.—We quote the general range of prices as follows: Super, \$3.50; 4 winter extras, \$4.47; Pennsylvania family, \$5.50; 5.75 for good to choice; Ohio and Indiana do., \$5.75; 6.50; St. Louis and Southern Illinois do., \$6.75; winter patent, \$7.75; 8.00; 8.25; bakers' extras, \$5.25; 6.00; 6.12; 6.25; 6.37; 6.50; 6.62; 6.75; 6.87; 7.00; 7.12; 7.25; 7.37; 7.50; 7.62; 7.75; 7.87; 8.00; 8.12; 8.25; 8.37; 8.50; 8.62; 8.75; 8.87; 9.00; 9.12; 9.25; 9.37; 9.50; 9.62; 9.75; 9.87; 10.00; 10.12; 10.25; 10.37; 10.50; 10.62; 10.75; 10.87; 11.00; 11.12; 11.25; 11.37; 11.50; 11.62; 11.75; 11.87; 12.00; 12.12; 12.25; 12.37; 12.50; 12.62; 12.75; 12.87; 13.00; 13.12; 13.25; 13.37; 13.50; 13.62; 13.75; 13.87; 14.00; 14.12; 14.25; 14.37; 14.50; 14.62; 14.75; 14.87; 15.00; 15.12; 15.25; 15.37; 15.50; 15.62; 15.75; 15.87; 16.00; 16.12; 16.25; 16.37; 16.50; 16.62; 16.75; 16.87; 17.00; 17.12; 17.25; 17.37; 17.50; 17.62; 17.75; 17.87; 18.00; 18.12; 18.25; 18.37; 18.50; 18.62; 18.75; 18.87; 19.00; 19.12; 19.25; 19.37; 19.50; 19.62; 19.75; 19.87; 20.00; 20.12; 20.25; 20.37; 20.50; 20.62; 20.75; 20.87; 21.00; 21.12; 21.25; 21.37; 21.50; 21.62; 21.75; 21.87; 22.00; 22.12; 22.25; 22.37; 22.50; 22.62; 22.75; 22.87; 23.00; 23.12; 23.25; 23.37; 23.50; 23.62; 23.75; 23.87; 24.00; 24.12; 24.25; 24.37; 24.50; 24.62; 24.75; 24.87; 25.00; 25.12; 25.25; 25.37; 25.50; 25.62; 25.75; 25.87; 26.00; 26.12; 26.25; 26.37; 26.50; 26.62; 26.75; 26.87; 27.00; 27.12; 27.25; 27.37; 27.50; 27.62; 27.75; 27.87; 28.00; 28.12; 28.25; 28.37; 28.50; 28.62; 28.75; 28.87; 29.00; 29.12; 29.25; 29.37; 29.50; 29.62; 29.75; 29.87; 30.00; 30.12; 30.25; 30.37; 30.50; 30.62; 30.75; 30.87; 31.00; 31.12; 31.25; 31.37; 31.50; 31.62; 31.75; 31.87; 32.00; 32.12; 32.25; 32.37; 32.50; 32.62; 32.75; 32.87; 33.00; 33.12; 33.25; 33.37; 33.50; 33.62; 33.75; 33.87; 34.00; 34.12; 34.25; 34.37; 34.50; 34.62; 34.75; 34.87; 35.00; 35.12; 35.25; 35.37; 35.50; 35.62; 35.75; 35.87; 36.00; 36.12; 36.25; 36.37; 36.50; 36.62; 36.75; 36.87; 37.00; 37.12; 37.25; 37.37; 37.50; 37.62; 37.75; 37.87; 38.00; 38.12; 38.25; 38.37; 38.50; 38.62; 38.75; 38.87; 39.00; 39.12; 39.25; 39.37; 39.50; 39.62; 39.75; 39.87; 40.00; 40.12; 40.25; 40.37; 40.50; 40.62; 40.75; 40.87; 41.00; 41.12; 41.25; 41.37; 41.50; 41.62; 41.75; 41.87; 42.00; 42.12; 42.25; 42.37; 42.50; 42.62; 42.75; 42.87; 43.00; 43.12; 43.25; 43.37; 43.50; 43.62; 43.75; 43.87; 44.00; 44.12; 44.25; 44.37; 44.50; 44.62; 44.75; 44.87; 45.00; 45.12; 45.25; 45.37; 45.50; 45.62; 45.75; 45.87; 46.00; 46.12; 46.25; 46.37; 46.50; 46.62; 46.75; 46.87; 47.00; 47.12; 47.25; 47.37; 47.50; 47.62; 47.75; 47.87; 48.00; 48.12; 48.25; 48.37; 48.50; 48.62; 48.75; 48.87; 49.00; 49.12; 49.25; 49.37; 49.50; 49.62; 49.75; 49.87; 50.00; 50.12; 50.25; 50.37; 50.50; 50.62; 50.75; 50.87; 51.00; 51.12; 51.25; 51.37; 51.50; 51.62; 51.75; 51.87; 52.00; 52.12; 52.25; 52.37; 52.50; 52.62; 52.75; 52.87; 53.00; 53.12; 53.25; 53.37; 53.50; 53.62; 53.75; 53.87; 54.00; 54.12; 54.25; 54.37; 54.50; 54.62; 54.75; 54.87; 55.00; 55.12; 55.25; 55.37; 55.50; 55.62; 55.75; 55.87; 56.00; 56.12; 56.25; 56.37; 56.50; 56.62; 56.75; 56.87; 57.00; 57.12; 57.25; 57.37; 57.50; 57.62; 57.75; 57.87; 58.00; 58.12; 58.25; 58.37; 58.50; 58.62; 58.75; 58.87; 59.00; 59.12; 59.25; 59.37; 59.50; 59.62; 59.75; 59.87; 60.00; 60.12; 60.25; 60.37; 60.50; 60.62; 60.75; 60.87; 61.00; 61.12; 61.25; 61.37; 61.50; 61.62; 61.75; 61.87; 62.00; 62.12; 62.25; 62.37; 62.50; 62.62; 62.75; 62.87; 63.00; 63.12; 63.25; 63.37; 63.50; 63.62; 63.75; 63.87; 64.00; 64.12; 64.25; 64.37; 64.50; 64.62; 64.75; 64.87; 65.00; 65.12; 65.25; 65.37; 65.50; 65.62; 65.75; 65.87; 66.00; 66.12; 66.25; 66.37; 66.50; 66.62; 66.75; 66.87; 67.00; 67.12; 67.25; 67.37; 67.50; 67.62; 67.75; 67.87; 68.00; 68.12; 68.25; 68.37; 68.50; 68.62; 68.75; 68.87; 69.00; 69.12; 69.25; 69.37; 69.50; 69.62; 69.75; 69.87; 70.00; 70.12; 70.25; 70.37; 70.50; 70.62; 70.75; 70.87; 71.00; 71.12; 71.25; 71.37; 71.50; 71.62; 71.75; 71.87; 72.00; 72.12; 72.25; 72.37; 72.50; 72.62; 72.75; 72.87; 73.00; 73.12; 73.25; 73.37; 73.50; 73.62; 73.75; 73.87; 74.00; 74.12; 74.25; 74.37; 74.50; 74.62; 74.75; 74.87; 75.00; 75.12; 75.25; 75.37; 75.50; 75.62; 75.75; 75.87; 76.00; 76.12; 76.25; 76.37; 76.50; 76.62; 76.75; 76.87; 77.00; 77.12; 77.25; 77.37; 77.50; 77.62; 77.75; 77.87; 78.00; 78.12; 78.25; 78.37; 78.50; 78.62; 78.75; 78.87; 79.00; 79.12; 79.25; 79.37; 79.50; 79.62; 79.75; 79.87; 80.00; 80.12; 80.25; 80.37; 80.50; 80.62; 80.75; 80.87; 81.00; 81.12; 81.25; 81.37; 81.50; 81.62; 81.75; 81.87; 82.00; 82.12; 82.25; 82.37; 82.50; 82.62; 82.75; 82.87; 83.00; 83.12; 83.25; 83.37; 83.50; 83.62; 83.75; 83.87; 84.00; 84.12; 84.25; 84.37; 84.50; 84.62; 84.75; 84.87; 85.00; 85.12; 85.25; 85.37; 85.50; 85.62; 85.75; 85.87; 86.00; 86.12; 86.25; 86.37; 86.50; 86.62; 86.75; 86.87; 87.00; 87.12; 87.25; 87.37; 87.50; 87.62; 87.75; 87.87; 88.00; 88.12; 88.25; 88.37; 88.50; 88.62; 88.75; 88.87; 89.00; 89.12; 89.25; 89.37; 89.50; 89.62; 89.75; 89.87; 90.00; 90.12; 90.25; 90.37; 90.50; 90.62; 90.75; 90.87; 91.00; 91

Youth's Department.

OUR CHILDREN.

Herr, Du hast die Kinder uns gegeben.

META HEUSER SCHWITZER, 1827.

Lord, Thou hast to us the children given,
And we lay them on Thy loving breast;
Seal them there for endless life in heaven;
Make them conscious of Thy love and blest.

If we had not Thee, Thou hope of sinners,
When we life's most rugged road survey,
We must not weep for children, as beginners;
Yet Thou liv'st and e'er will be our stay.

Shield them, Lord, in Thine own arms enfolding;
Heal Thou sin's distressing early pains!

Guide their steps, in mercy them upholding;
Cleanse their hearts from sin's corrupt remains.

Did their parents error and demerit,
With their heart's first throbs through sin possess?

Let their children now from Thee inherit
Thine own precious blood-bought righteousness.

Write their names in life's book, kept most purely;
Those new names, of which the world knows naught.

Keep them in the covenant securely;
Hold them fast, if by the world they're sought.

Must we wait on them through nights most weary;
Do their sobs fall sadly on our ears?

O then lead us from those scenes so dreary,
To Thy life's triumphant joys and cheers.

Feed Thy lambs! Let us be ever heeding,
That to pastures strange they shall not stray.

And at last in heaven's bright meadows feeding,
Ever joyful with their shepherds stay.

Nov. 17, 1880. —Schaff's Hymn Book, 419.

THE LITTLE SONGSTRESS.

A little girl is singing in a small school-room in a large street at Stockholm. She is brushing and dusting and singing, for her mother is the mistress, and she helps keep the school room in order, and she warbles as she works, like a happy bird in spring-time.

A lady one day happened to ride by in her carriage; the little girl's song reached her ear, and the ease, grace and earnest sweetness of her voice touched her heart. The lady stopped her carriage, and went to hunt the little songster. Small she indeed was, and shy, and not pretty, but of a pleasing look.

"I must take your daughter to Crælius," said the lady to her mother—Crælius was a famous music-teacher—"she has a voice that will make her fortune."

"Make her fortune! Ah, what a great make that must be," I suppose the child thought, and wondered very much. The lady took her to the music master, who was delighted with her voice, and he said:

"I must take her to Count Puche," a great judge in such matters.

Count Puche looked coldly at her, and gruffly asked what the music master expected him to do for such a child as that.

"Only hear her sing," said Crælius.

Count Puche condescended to do that; and the instant she finished he cried out, well pleased, "She shall have all the advantages of Stockholm Academy."

So the little girl found favor, and soon her sweet voice charmed all the city. She sang and studied, and studied and sang. She was not yet twelve, and was she not in danger of being spoiled? I suppose her young heart often beat with a proud delight as praises fell like showers upon her. But God took care of her.

One evening she was announced to sing a higher part than she had ever had, and one it had long been her ambition to reach. The house was full, and everybody was looking out for their little favorite. Her time came, but she was mute. She tried, but her silvery notes were gone; her master was angry, her friends were filled with surprise and regret, and the poor little songstress, how she dropped her head! Did her voice come back the next day? No, nor the next, nor next, nor next. No singing voice, and so her beautiful dream of fame and fortune suddenly faded away. What a disappointment! And yet not a bitter one, for she bore it meekly and patiently, and

said, "I will study." Four years passed away, and I suppose the public quite forgot the little prodigy.

One day another voice was wanted in an insignificant part in a choir, which none of the regular singers was willing to take. Crælius suddenly thought of his poor little scholar. Pleased to be useful and oblige her old master, she consented to appear. While practicing her part, to the surprise and joy of both pupil and teacher, the long-lost voice suddenly returned, with all its grace and richness. What a delightful evening was that! All who remembered the little nightingale received her back with a glad welcome.

She was now sixteen. What was her name? Jenny Lind. Jenny now wished to go to Paris and study with the best masters of song. In order to raise the means, in company with her father, she gave concerts through Norway and Sweden, and when enough had been thus raised, she left home for that great and wicked city; her parents wishing it were otherwise, yet trusting their young and gifted daughter to God and her own sense of right.

Here a new disappointment met her. Presenting herself to Garcia, a distinguished teacher, he said on hearing her sing: "My child, you have no voice; do not sing a note for three months, and then come again."

She neither grumbled at the time or expense, nor was discouraged or disheartened, but quietly went away to study by herself, and at the end of that time came back again to Garcia, whose cheering words now were, "My child, you can begin lessons immediately." And then she became so very, very famous.

Yea, and through those very paths of painstaking, waiting and self-denial, without which no true excellence can ever be reached.—*Golden Threads.*

WHY KINGS WORE CROWNS.

"Father," said Charlie, "why did kings wear crowns?"

"To distinguish them from the rest of the world, I suppose," answered his father. "You see, my boy, in old times, when very few people knew how to read, they had to be taught everything in pictures. So the king took care to dress himself in a purple robe, and to put a crown of gold upon his head, that every one might know he was king, and no one else. Thus the crown came to be the sign of royal power; and the first thing a new king did was to secure the crown, and have himself crowned king as soon as possible. Thus the king and his crown have become so united in people's minds, that we often talk of the crown as if it were a person. The Crown, we say, did this or that; meaning the king or queen did this or that. But there were smaller crowns worn in ancient times, were there not, Tom?"

"Yes, father. In the Greek games, the victors wore crowns of laurel and pine, and even of parsley."

"Those crowns made of green leaves were the crowns to which St. Paul alluded, when he said, 'They do it for a corruptible crown' (that is a crown that will fade away in a few days); 'but ye for an incorruptible.' Thus you see, my boys, a crown may be a sign of power, or a sign of victory. And such will be the heavenly crown. Those who are crowned with it will be kings and priests and victors."—*Well Spring.*

WHAT MAG'S GERANIUM DID.

BY MRS. C. H. ADDICKS.

Little Mag Shivers, with her soiled dress, bare feet and tangled chestnut curls, crouched under a garden wall munching some bread which a kind hand had thrown her. Now and then she looked at the gate wistfully wishing it might open and give her just another peep at the splendid flower beds inside. The day before the gardener had thrown it wide upon its hinges while his wheelbarrow passed out, and the sight remained in her memory like a glimpse of fairyland. The air was sweet with perfume, it floated out upon the breeze, butterflies flew here and there among the

great creamy roses, but what most struck Mag's fancy was a large bed of red geraniums. She had dreamed of them that night. How proudly they seemed to stretch their long green stems and brilliant blossoms to meet the sunshine, just as if they knew they were handsome, and disdained the ground from which they sprang. If she could only see them again!

While the child sat, longing, something dropped from the wall above, struck her shoulder softly and fell to the ground. It was only a small, green sprig without a blossom and it looked so forlorn after the vision upon which she had been feasting, that she was about to throw it away. Just then a good-natured looking woman, with a basket on her arm, came out from the gate opposite and she smiled so kindly, Mag was emboldened to run across the street and show it to her.

"Plant it, you'll have a nice red flower by and by. That's a slip from the geraniums over there," and the woman nodded her head at the garden Mag admired.

Geranium was a big word to ignorant little Mag. It gave her no idea of the flower, but it flashed through her mind, it was just possible it might grow into one of the grand red flowers she had seen, and she forgot all about her bread, and ran up the street with her treasure.

The day was warm and she was a long way from home, so the little green stalk grew very dry, and the pretty leaves began to curl. Mag was just ready to cry, it looked so wilted.

"Hallo! what's up?" asked a little boy, seeing the tears gather in her great brown eyes, but Mag only ran away. She was used to very rough boys and he might snatch it from her.

By and by she reached a gutter, where the water was running freely. She sat down on the curb, and let the water cool her burning feet. She laid the thirsty little sprig beside them. It seemed so glad it threatened to float away with the current, till she caught and held it a prisoner between her feet. Presently the leaves stiffened and looked so refreshed, that Mag ran home with it quite encouraged.

She found an old tin can on her way, and a bit of broken glass with which she scooped it full of dirt.

A rusty cup half full of water, lay by the straw that served her for a bed. She poured it over the slip as she thrust it into the can. It would be sure to grow now because her Sunday-school teacher had told her God made the flowers for every body. Her heart was full of faith, as she poured the grateful little stream over the dry earth.

There was no sunshine able to penetrate the soiled panes in Mag's miserable little room. Mag was used to dirt, and the landlord had been so cross when he replaced the broken ones that Mag never touched them, so a thick crust had settled upon them. The slip, being constantly watered, did not suffer for the sunshine for a few days, but by and by it drooped again for lack of it.

Then God did not mean to let it grow after all! and Mag, who was an orphan with no one at home to explain away her perplexities but a harsh old grandmother, was sorely troubled. "Don't bother me with your old weed or I'll pitch it out!" was all the satisfaction Mag received when she ventured to appeal to her.

Then it occurred to Mag to ask her Sunday-school teacher. "Do you give it plenty of sunshine?" asked Miss Sweetzer as the child told her trouble. A light broke in upon Mag. She gathered some papers from the ash heap, filled her tin cup with water and scoured her window panes till her pale cheeks were all aglow. Her heart leaped when the first, warm, golden ray streamed in across the plant. And how much more cheerful the little room seemed now the windows were clean! Mag could see the houses opposite and the trees and the church tower with its blue-faced clock and gilt hands. Even the sour, old grandmother noticed the improvement and set her to cleaning up the windows down stairs. But this was not all—now that the light came in clear and strong

it lit up the dirty corners and that brought the old broom into brisker use.

The grateful plant seemed growing daily. There were hints of a scarlet bloom that Mag had seen before. She remembered the garden and she felt so hopeful and happy that she helped grandmother with all her might. Between them things commenced to mend. Mag began to see grandmother's good points and she to recognize Mag's. As the old woman grew cleaner she became better tempered. She showed more interest in Mag and seemed almost as pleased as the child when the geranium buds burst forth in their first gorgeous flowers.

But the change for the better did not stop here. The neighbors began to notice how much better grandmother's house looked than theirs, so they undertook to clean up also. The benevolent society, visiting the district, inquired who had started the improvement and rewarded grandmother with a nice, bright carpet on her best room and a neat paper on her walls. One lady, who had a little daughter about Mag's age, made up a nice bundle of her old dresses and a stout pair of shoes. In these better clothes Mag was pronounced fit for the public school. And now what started this good work? Only a neglected slip of geranium. Tossed out to die, it yet had its use in the world, for the wise God wastes nothing.—*Lutheran Missionary.*

MOTHERHOOD.

BY ELIZABETH OLMS.

A plump, rosy body,
Dimpled and fair,
Head fit for a cherub—
Silky brown hair;
Bright eyes full of wisdom,
Mouth like a rose,
Round cheeks soft as velvet,
Queer little nose;
Wee, soft, clinging fingers,
Tiny white fist;
Pink feet always kicking,
Made to be kissed.
Was ever a baby
Sweeter than mine?
May angels watch o'er you,
Wee little one!
May God bless you always,
My own dear son!
E'er keep this fair body
Spotless and sweet,
And guide in His pathway
These tiny feet!
Fill your pure heart with His
Truth from above;
Guard you from evil and
Show you His love.
Dear Lord, make my baby
Completely Thine.

MANNISHNESS AND MANLINESS.

As soon as a boy begins to be a boy he begins to imitate the men around him. And this is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it.

Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man, and dress like a man, and even this would not be so bad, but many boys have a dreadful propensity for copying the frivolities and vices of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obscene in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called mannishness.

Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring great physical pain, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man, and be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and in short, to copy everything from men that is noble and useful. And this is what is called manliness.

And oh! what a difference there is

between the fruits of mannishness and manliness in boys. The mannish boy develops very soon into a fop, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty, or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will be promoted in business, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed.

Various means of preventing mannishness may be recommended to boys. Among others, let them keep as much as possible in the company of their own fathers, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And, above all things, let them studiously avoid the company of mannish boys. Mannishness is very contagious, and every manly boy should avoid a mannish boy as he would the pest.—*Church and Home.*

GRANDPA'S STAR.

Grandpa was sick, and Fannie was fond of reading to him.

"Shall I read my story?" she would say. "Now 'my story' began, 'Now when Jesus was born in Bethlehem,' etc. One day Fannie said:

"Grandpa, you are a wise man, but you didn't have to take a long journey to find Jesus, did you?"

"What makes you think I didn't?" grandpa asked, and his voice was husky.

"Because, grandpa, He stays right by us now all the time, and we've only just got to whisper to Him and He hears."

The day went on, and one evening they gathered around grandpa to bid him good-by.

"Little girlie," he said, and he put his hand on Fannie's head, "when I get to that beautiful city I shall tell Jesus that you were my star."

"O grandpa! why?"

"Because, darling, you pointed me to Him, and shone so steadily that I could not lose my way."

Pleasantries.

The following question from Ohio reaches a Philadelphia publisher: "Do you publish a good family Bible of a high moral tone?"

"Madame, your boy can't pass at half fare, he's too large," said the ticket collector of a train which had been long detained on the road by the snow. "He may be too large now," replied the matron; "but he was small enough when we started." The collector gave in.

The train had started off. A young man rushed breathlessly in. "Got left, did you?" "Well, ain't I here?" he responded. Then one said he could go across the bridge and catch it, and another told him when the next train would go, and made various suggestions. The chap looked at the disappearing train a few seconds, when somebody asked, "Where were you going?" Then the wicked fellow said, "O, I wasn't going in it, but there was a fellow in the train to whom I promised to pay a bill."

A Georgia clergyman was obliged to spend the night a few weeks ago in an obscure cabin in the wilderness. In the morning a junior member of the family, in response to an application for a wash-bowl, brought him an old tin pan, and after the face toilet was completed, hunted up about seven teeth of an old tucking comb for him to arrange his hair with. During the progress of this important ceremony the following conversation between the two took place: "Mister, do you wash every mornin'?" "I do." "And comb your hair too?" "Yes." "Well, don't it look to you sometimes like you is a heap of trouble to yourself?"

Religious Intelligence.

Home.

Methodism in Salt Lake City is in better condition. The church debt has been reduced from \$42,500 to \$2,800, a gratifying exhibit.

Kansas, according to the latest returns, has 9,258 Methodists, 1,434 Congregationalists, 1,250 Presbyterians, 1,110 Baptists, besides other minor sects, including Episcopalians.

A small congregation of Chickasaw Indians recently gave \$400 for the foreign missions of the Cumberland Presbyterian Church. The church was only recently gathered, and its members live in the true primitive style.

The Campbellite church in Washington, of which General Garfield is a communicant, is located on Vermont avenue, and is the only church of that faith in the District of Columbia. The pastor, the Rev. F. D. Power, is about thirty years of age, and is said to be one of the finest pulpit orators of the National Capital.

Methodism started in 1784 with the whole of Long Island as one circuit. It had increased so that in 1880 the city of Brooklyn alone contained 37 churches, with 11,491 members, \$1,350,500 worth of church and parsonage property. The increase in church membership had more than kept pace with the increase of the city in population. The only blot is the debt of \$363,000 on this same church property.

Abroad.

The Anglicans in Rome are building a fine church there to cost \$70,000. The ground cost \$30,000.

It is proposed to restore the parish church of Stratford-on-Avon as soon as the sum of £20,000 is raised.

Of the present ministry of the Free Church of Scotland there are 120 who joined in the exodus in 1843.

The Sisters of St. Martha, a religious order in France, have been excommunicated by the Archbishop of Paris for non-belief in papal infallibility.

A munificent and anonymous gift of \$50,000 has been made to the Melbourne (Australia) cathedral. It is to be the finest church in that part of the world.

Cannon Farrar does not appear in the list of preachers this year for the University of Cambridge, England. It is supposed that his recent sermons on "Eternal Hope" have something to do with the omission.

The vote of the Permanent Commission of the Scottish Free Church Assembly suspending Professor Smith from his chair in Aberdeen College until the meeting of the General Assembly next May, was 270 for to 202 against. The affirmative vote was largely made up from the Highlands. Of the representatives of the Professor's own Presbytery, that of Aberdeen, only 2 out of 19 voted against him.

The orthodox party of the Reformed Church of France is considering what ought to be done in reference to the recent decision of the Government in favor of the rationalists. It is thought that the orthodox party must either submit to this state of things or it must, in order to free itself and protect its faith, surrender the subvention received from the State. Separation from rationalism, therefore, involves a separation from the State.

The friends of the Postive Union of the Protestant Church of Prussia recently met in conference at Berlin. Among the questions discussed was that of the King's position as head of the Church. It was agreed that, as the constitutional monarchy made the King dependent on political parties, the influence of politics was too much felt in the Church, and that the King ought, as Summus Episcopus, to act only on the advice of his Church Government.

The Jewish question has been attracting general attention in Germany for a year or more past, and a great deal of bitterness has entered into the discussion. The Jewish element in the population of Germany is very large—much larger than in any other Western country on the Continent. In 1871 there were in Spain 6,000 Jews; in Italy, 40,000; in France, 45,000; in Great Britain, 45,000; in Germany, 512,000. The rate at which they have increased during the present century is very striking. In 1816 there were in Prussia 124,000 Jews; in 1846 there were 215,000; in 1875 there were nearly 340,000. Notwithstanding 3,000 conversions to Christianity, the proportion of Jews to the whole body of inhabitants in Prussia rose between 1816 and 1846 from 1 in 83 to 1 in 75. At Berlin there was in 1816 1 Jew to every 59 inhabitants; in 1846 1 in every 49; in 1871 1 in every 23; and now there is, probably, 1 in every 20. Nor do these figures give any adequate notion of their influence. The average of wealth among them is very high, and the average of education still more remarkable. In 1875 the proportion of Jews in the Prussian Gymnasien was 1 in 9.5, and in the Realschulen of the first class 1 in 10.26. Quite a disproportionate number of Jews are members of the learned professions, and the press in Germany is almost wholly in their hands. The German Jews are very largely immigrants from the Slavonic East, while the Jews in other Western countries are in great part descendants of the Spanish and Portuguese Israelites.

DRY GOODS and GENERAL OUTFITS.

The Greatest Variety in One Establishment
IN THE UNITED STATES.



WRITE THE ADDRESS ON THIS SIDE—THE MESSAGE ON THE OTHER

John Wanamaker,
Grand Depot
Philadelphia.

ADDRESS A POSTAL CARD AS ABOVE.
If for Ladies goods, write on it as follows.

Send me your New Number
Three Illustrated Price-
List for Fall and Winter 1880.

(Name)

(Town)

(County)

(State)

If for gentlemen's goods, write for Price List No. 8.
In either case you will receive the book by return mail. It tells how to get goods from the city cheaply, quickly and safely, with privilege of return and refund of money if not suited in every particular.
The distance makes no difference. We send goods and samples to every State and Territory.

JAMES PYLE'S



PEARLINE

GREAT INVENTION

FOR WASHING AND CLEANSING
In hard or soft water, WITHOUT SOAP, and without danger to the finest fabric.
SAVES TIME AND LABOR AMAZINGLY, and is rapidly coming into general use. Sold by all Grocers; but beware of vile counterfeits. Its great success brings out dangerous imitations, but PEARLINE is the only safe article. Always bears the name of James Pyle, New York.

LORD

AND

TAYLOR

NEW YORK

stores.

OUR CATALOGUE, now ready, enables a lady to order samples, with prices, from our full and rich Stocks, and thus select goods as well and buy as low as though she came to our

stores.

McCALLUM, CREASE & SLOAN,

1012 & 1014 Chestnut St.

PHILADELPHIA,

CALL ATTENTION

TO

THEIR LARGE STOCK

OF

CHOICE

CARPETINGS & RUGS,

BOTH OF

FOREIGN

AND

DOMESTIC MANUFACTURE

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,

WHITE CANTON MATTINGS,

FANCY

RED CHECK MATTINGS,

RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,

AND

NO. 43 STRAWBERRY STREET,

PHILADELPHIA.

First Street west of Second.

A full assortment of the latest styles at low prices.

NEW AND BEAUTIFUL

REWARD CARDS.

For Sunday and Day-Schools and Kindergartens. Over 1,000 kinds and designs. Prices to suit the times. Elegant new and appropriate designs of

SCHOOL AND SOCIETY DIPLOMAS.

Price-Lists and Samples of Educational Cards free to any Teachers or Agents sending us their address. J. H. B. FORD'S SONS, Manufacturing Publishers, 141 Franklin St., Boston, Mass., and 39 Ann St., N. Y. Established 1880.

WM. N. ATTWOOD & SON,

FURNISHING UNDERTAKERS,

NO. 1216 Race Street, Phila.

WM. B. WEAVER & CO.,

UNDERTAKERS,

554 North Fifth Street, Phila.

WM. B. WEAVER,

CHAR. M. CARPENTER

WILLIAM STUARD,

UNDERTAKER,

660 NORTH TENTH STREET,

PHILADELPHIA.

EDW. J. ZAHM,

MANUFACTURING JEWELER,

ZAHM'S CORNER, LANCASTER, PA.

We have added to our business a complete

MANUFACTURING DEPARTMENT,

and are prepared to make up any special orders in jewelry Persons desiring anything made to their own order or design for

CHRISTMAS GIFTS,

will oblige by sending in their orders early. We will ship to any responsible person, ending an order with acceptable references, goods for selection, or if preferred, we will select and send subject to exchange if not satisfactory.

COMMUNION SETS

for Church service or for pastors' use, made to our own order, and extra heavy plated. We call special attention to the

LANCASTER WATCH,

believing it to be the best American watch now in the market. We solicit correspondence, and are confident that quality being equal, our prices are as low as any house in the U. S. Address

EDWARD J. ZAHM,

LANCASTER, PA.

KRAMICH & BACH'S UP-

right and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 908 Arch Street, Philadelphia.

G. HERZBERG,

Refers by permission to Rev. P. S. Davis, D. D., and Dr. O. Z. Weiser.

NEW AND IMPROVED STYLES THIS SEASON

BEST CABINET OR PARLOR

ORGANS IN THE WORLD: winners of highest distinction at EVERY

WORLD'S FAIR FOR THIRTEEN YEARS.

Prices, \$15, \$25, \$35, \$45, \$55, \$65, \$75, \$85, \$95, \$105, \$115, \$125, \$135, \$145, \$155, \$165, \$175, \$185, \$195, \$205, \$215, \$225, \$235, \$245, \$255, \$265, \$275, \$285, \$295, \$305, \$315, \$325, \$335, \$345, \$355, \$365, \$375, \$385, \$395, \$405, \$415, \$425, \$435, \$445, \$455, \$465, \$475, \$485, \$495, \$505, \$515, \$525, \$535, \$545, \$555, \$565, \$575, \$585, \$595, \$605, \$615, \$625, \$635, \$645, \$655, \$665, \$675, \$685, \$695, \$705, \$715, \$725, \$735, \$745, \$755, \$765, \$775, \$785, \$795, \$805, \$815, \$825, \$835, \$845, \$855, \$865, \$875, \$885, \$895, \$905, \$915, \$925, \$935, \$945, \$955, \$965, \$975, \$985, \$995, \$1005, \$1015, \$1025, \$1035, \$1045, \$1055, \$1065, \$1075, \$1085, \$1095, \$1105, \$1115, \$1125, \$1135, \$1145, \$1155, \$1165, \$1175, \$1185, \$1195, \$1205, \$1215, \$1225, \$1235, \$1245, \$1255, \$1265, \$1275, \$1285, \$1295, \$1305, \$1315, \$1325, \$1335, \$1345, \$1355, \$1365, \$1375, \$1385, \$1395, \$1405, \$1415, \$1425, \$1435, \$1445, \$1455, \$1465, \$1475, \$1485, \$1495, \$1505, \$1515, \$1525, \$1535, \$1545, \$1555, \$1565, \$1575, \$1585, \$1595, \$1605, \$1615, \$1625, \$1635, \$1645, \$1655, \$1665, \$1675, \$1685, \$1695, \$1705, \$1715, \$1725, \$1735, \$1745, \$1755, \$1765, \$1775, \$1785, \$1795, \$1805, \$1815, \$1825, \$1835, \$1845, \$1855, \$1865, \$1875, \$1885, \$1895, \$1905, \$1915, \$1925, \$1935, \$1945, \$1955, \$1965, \$1975, \$1985, \$1995, \$2005, \$2015, \$2025, \$2035, \$2045, \$2055, \$2065, \$2075, \$2085, \$2095, \$2105, \$2115, \$2125, \$2135, \$2145, \$2155, \$2165, \$2175, \$2185, \$2195, \$2205, \$2215, \$2225, \$2235, \$2245, \$2255, \$2265, \$2275, \$2285, \$2295, \$2305, \$2315, \$2325, \$2335, \$2345, \$2355, \$2365, \$2375, \$2385, \$2395, \$2405, \$2415, \$2425, \$2435, \$2445, \$2455, \$2465, \$2475, \$2485, \$2495, \$2505, \$2515, \$2525, \$2535, \$2545, \$2555, \$2565, \$2575, \$2585, \$2595, \$2605, \$2615, \$2625, \$2635, \$2645, \$2655, \$2665, \$2675, \$2685, \$2695, \$2705, \$2715, \$2725, \$2735, \$2745, \$2755, \$2765, \$2775, \$2785, \$2795, \$2805, \$2815, \$2825, \$2835, \$2845, \$2855, \$2865, \$2875, \$2885, \$2895, \$2905, \$2915, \$2925, \$2935, \$2945, \$2955, \$2965, \$2975, \$2985, \$2995, \$3005, \$3015, \$3025, \$3035, \$3045, \$3055, \$3065, \$3075, \$3085, \$3095, \$3105, \$3115, \$3125, \$3135, \$3145, \$3155, \$3165, \$3175, \$3185, \$3195, \$3205, \$3215, \$3225, \$3235, \$3245, \$3255, \$3265, \$3275, \$3285, \$3295, \$3305, \$3315, \$3325, \$3335, \$3345, \$3355, \$3365, \$3375, \$3385, \$3395, \$3405, \$3415, \$3425, \$3435, \$3445, \$3455, \$3465, \$3475, \$3485, \$3495, \$3505, \$3515, \$3525, \$3535, \$3545, \$3555, \$3565, \$3575, \$3585, \$3595, \$3605, \$3615, \$3625, \$3635, \$3645, \$3655, \$3665, \$3675, \$3685, \$3695, \$3705, \$3715, \$3725, \$3735, \$3745, \$3755, \$3765, \$3775, \$3785, \$3795, \$3805, \$3815, \$3825, \$3835, \$3845, \$3855, \$3865, \$3875, \$3885, \$3895, \$3905, \$3915, \$3925, \$3935, \$3945, \$3955, \$3965, \$3975, \$3985, \$3995, \$4005, \$4015, \$4025, \$4035, \$4045, \$4055, \$4065, \$4075, \$4085, \$4095, \$4105, \$4115, \$4125, \$4135, \$4145, \$4155, \$4165, \$4175, \$4185, \$4195, \$4205, \$4215, \$4225, \$4235, \$4245, \$4255, \$4265, \$4275, \$4285, \$4295, \$4305, \$4315, \$4325, \$4335, \$4345, \$4355, \$4365, \$4375, \$4385, \$4395, \$4405, \$4415, \$4425, \$4435, \$4445, \$4455, \$4465, \$4475, \$4485, \$4495, \$4505, \$4515, \$4525, \$4535, \$4545, \$4555, \$4565, \$4575, \$4585, \$4595, \$4605, \$4615, \$4625, \$4635, \$4645, \$4655, \$4665, \$4675, \$4685, \$4695, \$4705, \$4715, \$4725, \$4735, \$4745, \$4755, \$4765, \$4775, \$4785, \$4795, \$4805, \$4815, \$4825, \$4835, \$4845, \$4855, \$4865, \$4875, \$4885, \$4895, \$4905, \$4915, \$4925, \$4935, \$4945, \$4955, \$4965, \$4975, \$4985, \$4995, \$5005, \$5015, \$5025, \$5035, \$5045, \$5055, \$5065, \$5075, \$5085, \$5095, \$5105, \$5115, \$5125, \$5135, \$5145, \$5155, \$5165, \$5175, \$5185, \$5195, \$5205, \$5215, \$5225, \$5235, \$5245, \$5255, \$5265, \$5275, \$5285, \$5295, \$5305, \$5315, \$5325, \$5335, \$5345, \$5355, \$5365, \$5375, \$5385, \$5395, \$5405, \$5415, \$5425, \$5435, \$5445, \$5455, \$5465, \$5475, \$5485, \$5495, \$5505, \$5515, \$5525, \$5535, \$5545, \$5555, \$5565, \$5575, \$5585, \$5595, \$5605, \$5615, \$5625, \$5635, \$5645, \$5655, \$5665, \$5675, \$5685, \$5695, \$5705, \$5715, \$5725, \$5735, \$5745, \$5755, \$5765, \$5775, \$5785, \$5795, \$5805, \$5815, \$5825, \$5835, \$5845, \$5855, \$5865, \$5875, \$5885, \$5895, \$5905, \$5915, \$5925, \$5935, \$5945, \$5955, \$5965, \$5975, \$5985, \$5995, \$6005, \$6015, \$6025, \$6035, \$6045, \$6055, \$6065, \$6075, \$6085, \$6095, \$6105, \$6115, \$6125, \$6135, \$6145, \$6155, \$6165, \$6175, \$6185, \$6195, \$6205, \$6215, \$6225, \$6235, \$6245, \$6255, \$6265, \$6275, \$6285, \$6295, \$6305, \$6315, \$6325, \$6335, \$6345, \$6355, \$6365, \$6375, \$6385, \$6395, \$6405, \$6415, \$6425, \$6435, \$6445, \$6455, \$6465, \$6475, \$6485, \$6495, \$6505, \$6515, \$6525, \$6535, \$6545, \$6555, \$6565, \$6575, \$6585, \$6595, \$6605, \$6615, \$6625, \$6635, \$6645, \$6655, \$6665, \$6675, \$6685, \$6695, \$6705, \$6715, \$6725, \$6735, \$6745, \$6755, \$6765, \$6775, \$6785, \$6795, \$6805, \$6815, \$6825, \$6835, \$6845, \$6855, \$6865, \$6875, \$6885, \$6895, \$6905, \$6915, \$6925, \$6935, \$6945, \$6955, \$6965, \$6975, \$6985, \$6995, \$7005, \$7015, \$7025, \$7035, \$7045, \$7055, \$7065, \$7075, \$7085, \$7095, \$7105, \$7115, \$7125, \$7135, \$7145, \$7155, \$7165, \$7175, \$7185, \$7195, \$7205, \$7215, \$7225, \$7235, \$7245, \$7255, \$7265, \$7275, \$7285, \$7295, \$7305, \$7315, \$7325, \$7335, \$7345, \$7355, \$7365, \$7375, \$7385, \$7395, \$7405, \$7415, \$7425, \$7435, \$7445, \$7455, \$7465, \$7475, \$7485, \$7495, \$7505, \$7515, \$7525, \$7535, \$7545, \$7555, \$7565, \$7575, \$7585, \$7595, \$7605, \$7615, \$7625, \$7635, \$7645, \$7655, \$7665, \$7675, \$7685, \$7695, \$7705, \$7715, \$7725, \$7735, \$7745, \$7755, \$7765, \$7775, \$7785, \$7795, \$7805, \$7815, \$7825, \$7835, \$7845, \$7855, \$7865, \$7875, \$7885, \$7895, \$7905, \$7915, \$7925, \$7935, \$7945, \$7955, \$7965, \$7975, \$7985, \$7995, \$8005, \$8015, \$8025, \$8035, \$8045, \$8055, \$8065, \$8075, \$8085, \$8095, \$8105, \$8115, \$8125, \$8135, \$8145, \$8155, \$8165, \$8175, \$8185, \$8195, \$8205, \$8215, \$8225, \$8235, \$8245, \$8255, \$8265, \$8275, \$8285, \$8295, \$8305, \$8315, \$8325, \$8335, \$8345, \$8355, \$8365, \$8375, \$8385, \$8395, \$8405, \$8415, \$8425, \$8435, \$8445, \$8455, \$8465, \$8475, \$8485, \$8495, \$8505, \$8515, \$8525, \$8535, \$8545, \$8555, \$8565, \$8575, \$8585, \$8595, \$8605, \$8615, \$8625, \$8635, \$8645, \$8655, \$8665, \$8675, \$8685, \$8695, \$8705, \$8715, \$8725, \$8735, \$8745, \$8755, \$8765, \$8775, \$8785, \$8795, \$8805, \$8815, \$8825, \$8835, \$8845, \$8855, \$8865, \$8875, \$8885, \$8895, \$8905, \$8915, \$8925, \$8935, \$8945, \$8955, \$8965, \$8975, \$8985, \$8995, \$9005, \$9015, \$9025, \$9035, \$9045, \$9055, \$9065, \$9075, \$9085, \$9095, \$9105, \$9115, \$9125, \$9135, \$9145, \$9155, \$9165, \$9175, \$9185, \$9195, \$9205, \$9215, \$9225, \$9235, \$9245, \$9255, \$9265, \$9275, \$9285, \$9295, \$9305, \$9315, \$9325, \$9335, \$9345, \$9355, \$9365, \$9375, \$9385, \$9395, \$9405, \$9415, \$9425, \$9435, \$9445, \$9455, \$9465, \$9475, \$9485, \$9495, \$9505, \$9515, \$9525, \$9535, \$9545, \$9555, \$9565, \$9575, \$9585, \$9595, \$9605, \$9615, \$9625, \$9635, \$9645, \$9655, \$9665, \$9675, \$9685, \$9695, \$9705, \$9715, \$9725, \$9735, \$9745, \$9755, \$9765, \$9775, \$9785, \$9795, \$9805, \$9815, \$9825, \$9835, \$9845, \$9855, \$9865, \$9875, \$9885, \$9895, \$9905, \$9915, \$9925, \$9935, \$9945, \$9955, \$9965, \$9975, \$9985, \$9995, \$10005, \$10015, \$10025, \$10035, \$10045, \$10055, \$10065, \$10075, \$10085, \$10095, \$10105, \$10115, \$10125, \$10135, \$10145, \$10155, \$10165, \$10175, \$10185, \$10195, \$10205, \$10215, \$10225, \$10235, \$10245, \$10255, \$10265, \$10275, \$10285, \$10295, \$10305, \$10315, \$10325, \$10335, \$10345, \$10355, \$10365, \$10375, \$10385, \$10395, \$10405, \$10415, \$10425, \$10435, \$10445, \$10455, \$10465, \$10475, \$10485, \$10495, \$10505, \$10515, \$10525, \$10535, \$10545, \$10555, \$10565, \$10575, \$10585, \$10595, \$10605, \$10615, \$10625, \$10635, \$10645, \$10655, \$10665, \$10675, \$10685, \$10695, \$10705, \$10715, \$10725, \$10735, \$10745, \$10755, \$10765, \$10775, \$10785, \$10795, \$10805, \$10815, \$10825, \$10835, \$10845, \$10855, \$10865, \$10875, \$10885, \$10895, \$10905, \$10915, \$10925, \$10935, \$10945, \$10955, \$10965, \$10975, \$10985, \$

ROYAL BAKING POWDER

Absolutely Pure.

Made from Grape Cream Tartar—No other preparation makes such light, flaky hot breads, or luxurious pastry. Can be eaten by dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all Grocers. ROYAL BAKING POWDER CO., New York.



THREE REMEDIES IN ONE.

In all disorders—mild, acute or chronic—Keep up the strength and keep the bowels free; Give a corrective, laxative and tonic; In one pure medium that combines the three, Seltzer Water is that medium glorious; It tones, refreshes, regulates, sustains; And o'er disease for thirty years victorious, The world's well-founded confidence retains. TARRANT'S EFFERVESCENT SELTZER WATER. SOLD BY ALL DRUGGISTS.

MRS. POTTS' COLD HANDLED IRON

ADVANTAGES
COLD DETACHABLE WALNUT HANDLE, LINED WITH NON-CONDUCTING CEMENT, HEAT QUICKER THAN OTHER IRONS, RETAIN HEAT LONGER, REQUIRE NO WOODS, DO NOT BURN THE HAND, DOUBLE POINTED, BEST IN USE AND CHEAP.
FOR SALE BY THE HARDWARE TRADE

OUR PERIODICALS.

THE FOLLOWING PERIODICALS.

ARE ISSUED BY THE PUBLICATION BOARD

Reformed Church in the United States,
On the terms indicated in each case.

THE MESSENGER,

(WEEKLY)

Double sheet, - - \$2.20 per year
Single sheet, - - \$1.10 " "
EACH CASE IN ADVANCE.

GUARDIAN,

(MONTHLY)

Devoted to the interests of Young Men and Ladies, and also of the Sunday School cause, at
Single Copy, - - \$1.25 per year.
Five or more copies to one address, at the rate of \$1.00 per year for each copy.

IN EACH CASE IN ADVANCE.

THE

REFORMED QUARTERLY REVIEW,

(QUARTERLY)

Each number to average 130 pages, at \$3.00 per year in advance. 7 Copies for \$18 in advance.

SUNDAY-SCHOOL PAPERS.

CHILD'S TREASURY,

(MONTHLY)

Single Copy, - - 35 cts. per year.
Ten copies or more to one address, at 15 cents each copy per year.

(SEMI-MONTHLY)

Single Copy, - - 60 cts. per year.
Ten copies or more to one address, at 28 cents each copy per year.

IN EACH CASE IN ADVANCE.

SUNSHINE,

A WEEKLY FOR INFANT DEPARTMENT.

Single Copy, - - 35 cts. per year.
Ten copies or more to one address, at 25 cents each copy per year.

IN EACH CASE IN ADVANCE.

LESSON PAPERS.

For Ten Copies and upwards, at the rate of 65 cents for 100 copies of a single issue.

All orders to be addressed to, and Checks and Money Orders made payable to

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

SPECIAL "MARK DOWN."

On account of the lateness of the season we have CUT DOWN our Entire Stock of Boys' and Children's Clothing from Fifteen to Twenty Per Cent.

A. C. YATES & CO., 626 Chestnut Street.



WRITE YOUR OWN STORIES.

Price 50 Cents.

The unparalleled success of this popular volume has necessitated the issue of a new edition, in order that all the children of the country, under 14 years of age, who desire to compete for the THREE PRIZES offered by us for the three best series of stories, may have the opportunity to do so.

1st Prize, \$25.00.
2d Prize, 15.00.
3d Prize, 10.00.

WRITE YOUR OWN STORIES. SECOND SERIES.

PRICE 50 CENTS.

On account of the numerous applications of CHILDREN OVER FOURTEEN years of age, we have published a

SECOND SERIES

Consisting of entirely new Pictures and more Blank Pages than the former book contains.

And we offer to

CHILDREN UNDER SIXTEEN

Years of age, 3 New Prizes of like amount, but entirely distinct from our former offer, namely,

1st Prize, \$25.00.
2d Prize, 15.00.
3d Prize, 10.00.

For the three best series of stories sent us before July 1, 1881.

D. LOTHROP & CO., PUBLISHERS,
32 Franklin Street, Boston.

R. WORTHINGTON'S NEW JUVENILES 1880.

CHATTERBOX, JUNIOR, 1881. An entirely new book, not having any illustrations or matter contained in previous years. Illustrated with nearly 200 fine pictures and pages of letter press, &c., with highly illuminated litho. graph frontispiece and cover of new design. 1 vol., 4to, \$1.
THE SUNDAY CHATTERBOX. Being Choice Readings for Sunday and Every Day, and interspersed with gems of Thought from the best authors. Beautifully illustrated with numerous choice engravings and colored illustrations. 4to, boards, in a cover of new design, richly printed in colors, \$1.
CHRISTMAS-BOX. Containing Baby Picture Primer, Baby Rhymes, Mother Goose, Santa Claus Picture Book. Beautifully bound in all chrome cover. Boards, \$1.

R. WORTHINGTON, 770 Broadway, N. Y.

THE NEW WIDE AWAKE PLEASURE BOOK

II

IS NOW READY.

The best and most popular children's annual in the world. The demand for previous volumes has been so great that they have again been reprinted; and volumes A, B, C, D, E, F and G,

may be had through your bookseller at \$1.25 a Volume; in Cloth, \$1.75.

Or by sending price to

D. LOTHROP & CO.,
32 Franklin St., Boston.

AGENTS WANTED for the Book to sell—TACT, PUSH, AND PRINCIPLE,

showing how successful men have succeeded and how EVERY MAN may find the road to honor and success. A book for every man and woman who wishes to rise in the world—or merchants and manufacturers to buy for their employees. Complete outfit, 75 cents. Ready Oct. 15. Secure territory. EXTRA TERMS. JAS. H. MARLE, Boston.

Established 1820

JAMES REISKY, JR., PRACTICAL FURRIER.

Late of 130 N. Eighth St., Phila.

HAS OPENED at 926 Chestnut St.

A BEAUTIFUL STOCK OF

LADIES' & CHILDREN'S FURS

FOR THE SEASON OF 1880 AND 1881.

Seal-Skin Sackings Fur Trimmings
Seal-Skin Dollmanna Fur Lined Circulars
Ladies' Seal Huts Tiger Huts
Fur-Lined Dollmanna Chinchilla Muffs
Silver Bear Robes.

Fur Trimmings in all widths and qualities at best prices. Special orders executed at the shortest notice. Particular attention will be given to the altering and lengthening of Seal Sackings and Furs in general.

(ESTABLISHED 1848.)

MORGAN & HEADLY,

IMPORTERS OF

DIAMONDS,

HAVE REMOVED TO

N. W. COR. TENTH AND CHESTNUT—
(Mutual Life Insurance Building.)

AGENTS WANTED FOR THE SUMMIT

Store-Pipe Shelf—THE MOST convenient article ever offered to House-keepers. One Agent made \$144.67 in ten days. No freight charges.
Address, R. S. HARTZELL & CO.,
240 South Third St., Philadelphia.

ROGERS' CITRATE OF MAGNESIA

This Agreeable Aperient is highly recommended for Dyspepsia, Headache, Sickiness of the Stomach, and all complaints arising from Acidity, Biliaryness, and Malaria. It cures the blood and regulates the bowels. It is a favorite medicine for the children. Prepared by A. ROGERS' SONS, chemists, 281 Blooming Street, New York. Sold by all druggists, or sent C. O. D., at \$1 a dozen.

HOLIDAY MUSIC BOOKS!

DITSON & CO. call attention to their elegant and useful music books suitable for presents, and especially to their VOLUMES OF BOUND SHEET MUSIC.
Price of each in Cloth, \$2.50; Fine Gilt, \$3.
The following are collections of Piano Music.

THE CLUSTER OF GEMS. 43 pieces of high character.

GEMS OF THE DANCE. 79 of the best pieces of new dance music, by the most celebrated composers.

GEMS OF STRAUSS. 80 splendid and brilliant compositions.

PIANOFORTE GEMS. 100 select piano pieces.

HOME CIRCLE. Vol. I. 170 easy pieces for beginners.

HOME CIRCLE. Vol. II. 142 pieces, of which 22 are for 4-hands.

PARLOR MUSIC. 2 Vols. 120 easy and popular pieces.

CREME DE LA CREME. 2 Vols. 85 select pieces of some difficulty, suited to advanced players.

FOUNTAIN OF GEMS. 97 easy and popular pieces.

WELCOME HOME. 70 easy and popular pieces.

PEARLS OF MELODY. 50 pieces of moderate difficulty.

PIANIST'S ALBUM. 102 pieces. Fine collection.

All the books above named are alike in size, style, binding and price.

OLIVER DITSON & CO., Boston.

J. E. DITSON & CO., Phila.

ART IN THE NURSERY.

Slate drawings and amusing pictures for the little folks. The twelve pictures intended for slate drawings are as true to anatomy and perspective as they are irresistibly comical; and from "Pussy's Dancing Lesson," to the hedge hog's navel device of carrying home his apple, the book is replete with fun and frolic.
Oblong 4to. Boards.....\$0.50

NURSERY TILES.

A dainty little book of pictures to color, designed for the joy of the unsophisticated children of to-day, who insist upon having paid pictures and a box of water-colors among their toys. There is a page of plain instructions, and the exquisite pictures are accompanied by pretty jingles from the pen of Mrs. Clara Doty Bates.
Oblong 4to. Boards.....\$0.50

PANSY'S PICTURE BOOK

BY PANSY.

A large and very beautiful Picture Book. Printed on extra calendared paper, in large, clear type, and nearly one hundred illustrations.
4to. Boards.....\$1.50

BOSTON: D. Lothrop & Co., Publishers.

Young's Concordance

CAUTION!

Says Young: "Without attempting to correct the most obvious typographical errors, the American Reprinters are reprinting verbatim, leaving out most important matter inserted in second edition."
Price for the only perfect revised Scholar's edition, cloth, ready in December, post free, \$3.65. Sample page free.
L. K. FUNK & Co., 10 and 12 Dey Street, N. Y.

R. WORTHINGTON'S

NEW BOOKS.

Shakespeare's Complete Works.

The Handy Valpy Edition. Illustrated. 8 vols, 16mo. Flexible vellum cloth, red edges, in neat cloth case, \$2.50.
"The whole book has a gentleman like air."—[Justin Winsor.

Pompeii:

ITS DESTRUCTION AND RE-DISCOVERY. By Sir WILLIAM GILL and GANDY. 76 steel engravings. 4to, cloth extra, gilt elegant. \$5.

Pictures.

AND PAINTERS OF THE ENGLISH SCHOOL, from the time of Hogarth to the present day. From the text of W. CO-MO MONKHOUSE. With 40 masterly steel engravings. 4to, cloth, gilt extra, in black and gold. Very elegant, \$6.

Household Taste. (Examples of)

By WALTER SMITH, State Director of Massachusetts School of Design. Illustrated with nearly 600 illustrations showing interior Decorations. Large quarto, cloth extra, \$6.

Stately Homes of England. (The)

By L. JEWETT, F. S. A., and S. C. HALL, F. S. A. Illustrated with 380 charming engravings by the artists. Complete in one large volume, 8vo, cloth, gilt extra. Very elegant (price hitherto \$15), \$7.50.

Spooner's Anecdotes of Architects.

ENGRAVERS, SCULPTORS, ARCHITECTS, AND CURIOSITIES OF ART. By S. SPOONER, M. D., author of "A Biographical History of the Fine Arts." In 3 vols, 12mo, cloth extra, gilt top, in box, \$4.50.

R. WORTHINGTON,

770 Broadway, New York City.

FOR LITTLE PEOPLE.

STORIES FOR THE FIRESIDE.

A splendid book full of stories, with 24 full-page pictures, and a handsome cover. Quarto. 186 pages. 50 cents.

APPLES OF GOLD.

The bound volume of our popular weekly. Just the book to please the youngsters. Quarto. 206 pages, about 200 fine cuts, 4 nicely COLORED. Only 10 cents.

American Tract Society,

150 Nassau St., New York, 23 Franklin St., Boston, 1512 Chestnut St., Philadelphia, 75 State St., Rochester, 50 Madison St., Chicago, 757 Market St., San Francisco.

RIDGE'S FOOD

For Infants & Invalids. Used in Hospitals, by Mothers, Physicians, and all who value the health of the young. It is a perfect food, and therefore called the "perfect food." Take no other. Sold by druggists. 35 cts. and upwards. WOOLBORN & CO., on every label.

A CHAPTER ON TRADE.

The Firm Titles: John Wanamaker & Co.
Wanamaker & Brown.
John Wanamaker.

The Stores: 818, 820, 822 Chestnut street.
Oak Hall, Sixth and Market.
Grand Depot, Thirteenth street, Chestnut to Market street.

The Stocks: Value of Men's and Boys' Clothing stock, \$1,400,000.
Value of stock of Dry Goods and General Merchandise, \$1,700,000.

Aggregate value: Three millions one hundred thousand dollars in wearing apparel for men and boys, ladies and misses and in articles in daily service in every home.

The Purpose: To conduct the business so as to gain and hold the confidence of the people.

The System: Fixed rules that secure justice to all, either rich or poor, employé or customer. Goods labeled and sold only by their real names and for what they truly are. Everything in our clothing houses returnable, and of the thousands of articles sold in the Grand Depot not more than six are not returnable (such as bonnets made to order). All the rest may be brought back and money returned. The house guarantees the salespeople's statements and makes good qualities.

The Profits: Regulated to first cover working expenses and produce above this a remunerative profit. This needs to be very small to be satisfactory on so large a business. Selling for cash down or when sent for there are no risks or losses and profits on staple goods particularly may be very light.

The Prices: Fixed in all cases—marked in plain figures. As no changes are made all must buy alike. Blind people or children can secure our best rates as readily as the most expert shopper.

Price Lists: Those who cannot leave home, or who reside outside the city, can have catalogues of the various departments and samples with prices and their orders filled by mail. Our mail department is organized as well as any city bank.

The Extent of the Business: Some idea may be gained by the pay-roll of the employes of the various departments:
Oak Hall has 468
The Chestnut street store, 273
Grand Depot, 1534

Two thousand two hundred and seventy-five employes upon our premises and between two and three thousand tailors and tailoresses working outside of our buildings.

Growth: The Oak Hall commenced in April, 1861.
The Chestnut-street store in April, 1870.
The Grand Depot in May, 1876.
This year promises to be the largest that each store has had.

The Advantages: 1. Whatever claims may be made in any city the fact remains that there are no such stocks of Clothing at retail anywhere else in the world as at Oak Hall and 818 and 820 Chestnut street.
2. That, without exception, the Grand Depot is the largest Ground Floor retail business establishment in existence.
3. These establishments present the fullest varieties of goods for buyers to select from.
4. That the immense volume of daily business produces freshness of stock.
5. Economy of expense is gained in the working under the roof of our large businesses.
6. Time and labor are saved to customers in having gathered for them in one place what they want to buy.
7. Vast purchasers of all kinds give extra discounts for quantities and allow sales at low prices.
8. The return of money for returned uninjured goods, and this cheerfully and without asking the reasons why.

NOTE.—One set of principles animate these concerns—one aim inspires every part of our business: to be true to our customers and true to ourselves. In this way we have kept on advancing our trade since the day our business started. We never tried so hard as now to be worthy of the confidence of the people. We never offered so many advantages as now
In size of stocks,
In qualities of stocks,
In moderation of prices.

We have our own idea of how business should be done and will courageously act up to our opinions, relying on the quick perception of thoughtful people to see and appreciate the value of our methods and the goodness of our goods.

WANAMAKER & BROWN,

Oak Hall.

JOHN WANAMAKER & CO.,

Chestnut-street Store.

JOHN WANAMAKER,

Grand Depot.